

Southern



Churchman

Vol. 88.

RICHMOND, VA., DECEMBER 1, 1923.

No. 49.

Rev E P Miner
926 Brandon Ave
Richmond, Va

DEC 15 1923

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tell you, my countrymen, the world needs more of the Christ; the world needs the spirit of the Man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught by the Christ, we would have a restored world, we would have new hope for humanity throughout the globe.

When we have these ideals to pursue, we are going to be a better people than we are when we occupy ourselves merely in digging, digging, digging for the dollar. There is something else in life than that to think about.

I should like more of fraternity among ourselves in the United States. I should like more of fraternity among the nations of the world, and if we apply the Golden Rule, about which none of you will dispute,—for we all believe in it and admire it, and the only trouble is we do not practice it as we believe it—we can bring the Golden Rule into every phase of American life and will be the happiest people in the world.—*From the address of President Warren G. Harding at Deaver, June 24, 1923.*

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Thoughts For the Thoughtful

God pays highest for the service upon which we put no price.

There is only one real failure possible; that is, not to be true to the best one knows.—Canon Farrar.

When kept well in hand, emotion is the warmth and lustre of the soul's life.—Canon Liddon.

Prayer waits upon thoughtfulness. How thoughtlessly we often rush into the presence of the King of Kings!—Mahood.

Learn to commend thy daily acts to God, so shall the dry everyday duties of common life be steps to heaven, and lift thy heart thither.—Edward B. Pusey.

What blessings thy free bounty gives
Let me not cast away,
For God is paid when man receives—
To enjoy is to obey.
—Alexander Pope.

I know, although I do not travel far,
That love and human kindness,
Wherever God's created are,
Will always elevate and bless.
And hearts are always hungering—
Or whether child or tramp or king,
For love and tenderness.
—Maude Dillard Morris.

Freedom is only productive when it expresses itself in relation to certain commanding standards and liberty is an empty and inglorious thing unless it is spontaneous with loyalty to an eternal law. If these things are true, we may well be glad that the principle of conservatism and the principle of radicalism perpetually do battle in the world. It requires both these principles to keep life at the same time stable and vital and to give us a world with solid standards and also a world of creative adventure. It requires stability and liberty to make a good world.—Christian Century.

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EDITORIALS

Vol. 88.

RICHMOND, VA., DECEMBER 1, 1923.

No. 49.

THE URGE OF FAITH

There came to us the other day an envelope enclosing part of a page torn from a San Francisco financial newspaper called "The Daily Commercial News." On it was an editorial which had to do with the message of religion for the work-a-day world. It concluded with these paragraphs:

"We have no hesitation whatever in declaring from a long experience, that what the great lumbering heart-sick world needs today more than it needs anything else in the world, is the real Christian urge founded on Faith.

"We have tried to get along without it—but it's no use. We simply can't do it."

That editorial spoke the truth as genuinely as any Christian pulpit could do, and more pungently than the pulpits sometimes speak it. "The real Christian urge founded on faith." That is exactly what we do need. Sometimes, as this daily newspaper recognized, we have too little faith, and sometimes also we have a great deal of what is technically called "faith," with very little "urge" in it. Faith is sometimes preached about as though it were a series of propositions to be learned by rote and said over like the beads of a rosary, for the saving of one's soul; but faith is a simpler thing than dogmatic affirmations. It may build round itself great systems of theology, but those systems are only the dwelling places of the living thing. Constantly through the ages the living faith may need to move from one temple of its formulations to nobler ones. "The real Christian urge," which

is founded on faith, is forever pressing forward to nobler definitions in word as well as in life. Unless we have that urge toward the ever-living expression of religion, we can be very sure that we have not found the glory of faith.

Faith is the commitment of life in personal loyalty to the leadership of Christ. It is faring forth, like Abraham, on great ventures of the Spirit, the ends of which can never be foreseen; it is trusting as Moses did, to Him Who is invisible; it is putting the ideals of God as revealed in Jesus Christ, to the hazard of the world's actual test. The San Francisco editor spoke the truth when he said that the world often tries to get along without that kind of faith, and finds that "it is no use." Our civilization has adopted all sorts of other schemes, of selfishness and calculated materialism, and the fruits of them are war and hate and peril. What we want now is that Christian faith which consists in the willingness to take Christ's spirit seriously. "Seek ye first the kingdom of God and all these things shall be added unto you," He said. When men begin to put the supreme emphasis where it belongs, and to understand that they have no right to be financiers, business men, manufacturers, mechanics, storekeepers, or anything else, with a good conscience, except as first of all they are determined to try to use these energies and means of livelihood in relation to the Kingdom of God, then "the great lumbering heart-sick world" will find the leaders who can carry it forward into light and peace.

WHAT OUR FAILURE WOULD MEAN

There has been much discussion of late concerning the question of whether the missionary quotas of the General Church should be considered as debts upon the dioceses and the parishes. There has been sent, we understand, to all the Bishops of the Church and to many of the clergy, a letter from a rector in the middle west, who offers vigorous protest against the idea that these quotas should be considered as in any real sense binding. "When I was ordained," he says, "I heard of apostles, prophets, evangelists, pastors and teachers. But I heard nothing of promoters, tax-gatherers, financial agents or sacred duns. It is true that St. Matthew sat at the receipt of custom, but he left it at the very moment of his conversion. Is Simon Magus to be given a place among the prophets of the Church? Have we not duties to our own people, as well as to the uttermost parts of the earth? Is it unreasonable and wicked that we should become restive when we are taken from what we have regarded as our proper work, that we may be cowed by Councils, committed by Committees, executed by Executive Secretaries, and bored by Boards?"

What should be said in answer to words like these?

It might be well that we should remember, in the first place, what St. Paul wrote in his first letter to the Corinth-

ians. The formal and sometimes more or less arbitrary way in which our English Bible is divided into chapters, obscures the continuity of thought in that undivided message which St. Paul originally wrote. When we read the fifteenth chapter of the First Corinthians, we usually stop there as though that were an end to the immediate matter. But there follows immediately upon that message of the resurrection, these words:—"now concerning the collection." To the spirit of St. Paul, it did not seem inappropriate that his sublime message concerning eternal life in Jesus, should swing directly into counsel concerning the way people must give, and plan by definite arrangement to give, to the work of the Church of God.

In this debate concerning the quota and our obligations to it, it is well that we make the picture definite. At scores of mission points there are men and women who stand as representatives of the Church. There are doctors who in great wildernesses of necessity are keeping open the doors of hospitals to those who go to them for that healing mercy which they minister in the name of Christ,—men like Dr. Burke in Alaska and Dr. Teusler in Japan. There are teachers in mission schools and hospitals. There are heads of great institutions which may leaven the thought and spirit of whole nations who rise up to claim

their future in the world,—men like Dr. Pott of St. John's University in Shanghai, and Dr. Gilman of Boone. There are school teachers and nurses at the little lonely missions in the domestic field—among the mountains, in mining towns, among the colored people and the Indians. What is going to happen to them and to their work, if the

Church does not assume as a debt of honor and rejoicing, the support of that program of which they are human expressions? What pleasing argument will avail before the Church's Master if for highly excellent and technical reasons we tell them, in effect, to strike their flags and let the Church's line retreat?

THE CHURCHES SPEAK FOR THE WORLD COURT

Again and most ably the voice of the Christian Church has spoken its conviction in a definite manner concerning world relationships. On the twenty-first of November a notable group of religious leaders went to the White House and presented to President Coolidge the declarations of many Christian bodies concerning America's entrance into the World Court of International Justice. Bishop James E. Freeman, of Washington, presented the action taken by our own House of Bishops in Dallas two weeks ago, and Bishop Mann, of Pittsburgh, presented the action of the Washington Synod which was at that time meeting in the city. Dr. Charles S. Macfarland, General Secretary of the Federal Council of Churches presented not only the action of the Federal Council of Churches, but also the official action regarding the World Court taken by all general Church bodies that have met since the late President Harding sent his message to Congress proposing that the United States should become a member of the Court. In addition, President Coolidge was given the resolutions adopted by the highest authorities of other Churches.

Then George W. Wickersham, Attorney-General of the United States under Roosevelt, and Dr. Sidney L. Gulick, Secretary of the Commission of International Justice and Goodwill of the Federal Council of Churches, spoke. Following them Church leaders spoke for their respective bodies. Not every communion which has passed resolutions was personally represented. All, however, were represented by the Committee. The actions of the Southern Baptist Church, which is not affiliated with the Federal Council of Churches, and of the Unitarians and Universalists were presented.

The message of all who spoke was expressed in this resolution, originally adopted by the Administrative Committee of the Federal Council of Churches, but signed by a multitude of leading Churchmen all over the country, as representatives of many communions, including some which are not affiliated with the Federal Council.

"We the undersigned profoundly believe that the United States should cooperate with the other nations of the world in establishing world justice and world peace.

COMMUNION OF THE GOLDEN RULE.

By Henry Van Dyke.

Near East Relief in its orphanages is caring for more than 51,000 helpless and homeless children, victims of the recent wars, massacres and expatriations which human greed and cruelty have inflicted on that part of the world. About 50,000 more of these little sufferers are in urgent need of the society's help and care. To seat all the orphanage children at a meal would require a table more than fifteen miles long.

To bring the needs of these innocent little children home to the heart of our country it is proposed that each willing family, on Sunday, December 2, shall have one meal as nearly as possible like that which is given to the children in the orphanages, and that the difference in cost between that meal and such food as is usually served to the family should be sent to the orphans of the Near East Relief.

This would be a kind of Communion of the Golden Rule. For those who make the sacrifice willingly, it would belong to religion. Therefore, a simple Grace has been prepared for this common meal:

A Grace Before Meat at the Communion of the Golden Rule.

Thanks be unto Thee, O Giver of our Daily Bread,

For this Communion of the Golden Rule,
May this plain food strengthen our bodies;
And the loving-cup of kindness refresh our souls,

Bless the great multitude of homeless children,
Thy little ones far away in the Near East,
Whom we greet in spirit at our table today.
Orphaned, may they find Thee a Father;
Helpless, may they find us true helpers.
In their hunger we would feed them,
In their nakedness we would clothe them,
In the prison of man's cruelty we would visit them,

Grant, O Father most merciful and loving,
That our hearts may hear the benediction
Of Our Lord and Saviour Jesus Christ:

Inasmuch as ye have done it unto the least of these,

Ye have done it unto me. Amen.

"We, therefore, heartily endorse the proposal of the late President Harding in his Message to the Senate on February 24, 1923, that the United States become a member of the Permanent Court of International Justice.

"We also believe that all nations should agree to submit to impartial tribunals all disputes that threaten the peace of the world, which they cannot solve by the usual processes of diplomacy and conference.

"In the World Court of Justice we see not only the fruition and consummation of many decades of American discussions, plans and desires for peace through justice based on law, but also a concrete expression of the Christian spirit that is needed, the promise of a larger and truer righteousness and justice among nations, a step forward in the establishment of the Kingdom of God."

In an interview with Secretary of State Hughes a further conviction was stressed:

"We believe that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Pact in the Far East. We welcome the suggestion of the late President Harding in his last message to Congress on December 8, when, in referring to that agreement, he said: 'It might be made a model for like assurances wherever in the world any common interests are concerned . . . We believe in the value of conferences and consultation, in the effectiveness of leaders of nations looking each other in the face.'

"In calling such a conference we believe that the United States should make it known, as it did at the opening session of the Conference on the Limitation of Armament, that we are ready to make, in common with other nations, whatever concessions, financial or otherwise, may be necessary to bring about an ordered international life. We are convinced that a sacrificial spirit on our part would evoke a willingness in other nations to make the adjustments that may be needed. Our plans for reconstruction should include not only our allies, but our former enemies. Bankers, economists, and business men are telling us that only the reestablishment of normal economic conditions in Europe can bring prosperity to American agriculture and industry. What they declare necessary on the basis of enlightened self-interest, we declare necessary also from the standpoint of the Christian ideal of brotherhood. The well-being of our own country is inseparably bound up with an unselfish consideration of the well-being of the other nations of the world."

(Continued on page 9)

A STATEMENT FROM THE HOUSE OF BISHOPS

Issued at the Special meeting in Dallas, Texas, November 15th

WE are aware of the widespread distress and disturbance of mind among many earnest Church people, both clerical and lay, caused by several utterances concerning the Creeds. Moreover, we have been appealed to by eminent laymen as the Chief Pastors of the Church, solemnly pledged to uphold its Faith, for advice and guidance with regard to the questions thus raised.

We, therefore, put forth these words of explanation and, we trust, of reassurance:

1. A distinction is to be recognized (as in the Catechism) between the profession of our belief in, i. e., of the entire surrender of the Tri-une God and the declaration that we believe certain facts about the operation of the Father of the Son and of the Holy Ghost, our Creator, Redeemer and Sanctifier. The former is far more important as expressing our relation and attitude towards the Personal God. But the affirmation of the facts, declared by Holy Scripture and a part of the belief of the Christian Church from the beginning is of vital importance to faith and life. The Christian Faith may be distinguished from the forms in which it is expressed as something deeper and higher and more personal, but not by contradicting the terms in which it has always been expressed.

2. The Creeds give and require no theories, or explanations of the facts which they rehearse. No explanation is given of the Trinity, how God is at the same time absolutely One in His Spiritual Being, and yet exists in a three-fold manner; nor concerning the Incarnation, or the manner in which the divine and human natures are linked together in the One Person of Our Lord Jesus Christ; nor of the nature of the Resurrection Body Christ or ours.

3. The shorter Creed is to be interpreted in the light of the fuller Nicene Creed. The more elaborate statements of the latter safeguard the sense in which the simpler language of the former is to be understood, for instance with reference to the term: "The Son of God."

4. Some test of the earnest and sincere purpose of discipleship, for belief and for life, is reasonably required for admission to the Christian Society. Accordingly, profession of the Apostles' Creed as a summary of Christian Belief stands and has stood from early days along with renunciation of evil and the promise of obedience to God's Commandments as a condition of Baptism.

5. A clergyman, whether Deacon, Priest, or Bishop, is required as a condition of receiving his ministerial Commission to promise conformity to the doctrine, discipline and worship of this Church. Among the offenses for which he is liable to be presented for trial is the holding and teaching publicly, or privately and advisedly, doctrine contrary to that of this Church. Individual aberrations, in

teaching or practice, however regrettable or censurable, cannot be taken to supersede the deliberate and written Standards of the Church. It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubt as to the facts and truths declared in the Apostles' Creed.

6. To deny, or to treat as immaterial, belief in the Creeds, in what at every regular service of the Church both minister and congregation profess to believe, is to trifle with words and cannot but expose us to the suspicion and the danger of dishonesty and unreality. Honesty in the use of language—to say what we mean and mean what we say—is not the least important with regard to Religious Language and especially is our approach to Almighty God, however imperfect to express Divine Realities we may recognize human words to be. To explain away the statement "Conceived by the Holy Ghost and born of the Virgin Mary" as if it referred to a birth in the ordinary way of two human parents under, perhaps, exceptionally holy conditions, is plainly an abuse of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood.

7. Objection to the doctrine of the Virgin Birth, or to the Bodily Resurrection of Our Lord Jesus Christ are not only contrary to the Christian Tradition, but have been abundantly dealt with by the best scholarship of the day.

8. It is not the fact of the Virgin Birth that makes us believe in Our Lord God; but our belief in Him as God makes reasonable and natural our acceptance of the fact of the Virgin Birth as declared in the Scripture and as confessed in the Creed from the earliest times.

9. The Creed witnesses to the deliberate and determined purpose not to explain but to proclaim the fact that the Jesus of history is none other than God and Saviour on Whom and on faith in Whom depends the whole world's hope of Redemption and Salvation.

10. So far from imposing fetters on our thought, the Creeds with their simple statements of great truths and facts without elaborate philosophical disquisition, give us a point of departure for free thought and speculation on the meaning and consequences of the facts revealed by God. The truth is never a barrier to thought: in belief and in life it is the Truth that sets us free.

Arthur C. A. Hall, Chairman.

Thomas F. Gailor.

Joseph B. Cheshire.

Reginald H. Weller.

William T. Manning.

THE EVERY-LAYMAN'S STUDY LEAGUE

IN California during the summer of 1920 the Every-Layman's Study League was started. It has slowly evolved through knowledge gleaned from many sources, and criticism sought and weighed. A sympathetic response from all over the country has showed the great need for the work.

In 1922-1923 the Diocese of Massachusetts incorporated the work into its regular plan for the Church Service League under the head of Adult Education.

Conditions and Needs.

Ignorance among Churchmen in regard to their religion is not surprising when we consider that so many limit their source of knowledge to what one man can give them on Sunday morning. Comparatively few make any independent effort, or continue to study after childhood. In consequence, if they fail to obtain spiritual inspiration from their rector, they seldom grow in faith. Such people often become intensely interested in religion through the modern cults in which the value of reading and study is fully recognized.

People sometimes have preconceived ideas which are quite unjust about the clergy and the Church. One of the favorite misconceptions is that they are "hopelessly narrow." Often books are the only means through which we can hope to reach such people and give them a new idea of the purpose and ideals of the Church.

Few people have ready access to religious books through their Church. To procure them, they must either be bought or borrowed from some distant library. This is a serious stumbling block unless people realize how intensely interesting and helpful such books may be.

We have before us a long educational process. The need for studying will have to be presented from many angles, and over and over again.

Time, tact and perseverance will be needed. A condition is imposed in the promise, "Seek, and ye shall find."

The purpose of the League would bring it naturally under the direction of the Committee on Religious Education in a parish. Where no such Committee exists, it will be necessary to appoint a suitable leader, one who can take responsibility and arouse interest. He should have a clear understanding of the work and talk over the program for the year with his rector. The following responsibilities for a parish secretary are suggested:

1. Order and distribute material as needed.
2. Receive and forward promptly applications for membership to the Bishop, or to whomever he may appoint.
3. Appoint assistants among the various societies in the parish to encourage a pride in their membership of the League as a group.
4. Plan special occasions for reaching new members, especially before the Corporate Communion on St. Luke's Day, at the beginning of Lent and before the summer break-up.

5. Establish or encourage the buying of new books for the Parish Library or Church Bookshelf.

6. Make known in the parish where else books may be obtained, and the various diocesan and national meetings and conferences for laymen.

A book list has been carefully compiled with the aid of suggestions from such leaders in the Church as the Rt. Rev. Charles L. Slattery, the Very Rev. E. S. Rousmaniere, the Rev. Loring W. Batten, and Dr. William E. Sturgis.

If a parish is to be trained to read, a library where

books are readily accessible, and which is kept up to date, is indispensable.

Special celebrations for Corporate Communion are to be held on St. Luke's Day, or on the nearest Sunday.

Books: How to Get Them and What to do With Them.

A list of "Books Wanted" can be posted in a conspicuous place in the vestibule of the church. People are likely to respond more readily if asked to give the books rather than money. It is well to guard against gifts of old and shabby books, for they are likely to discourage, rather than encourage reading.

The diocesan branch may be able to help. In the Diocese of Massachusetts, for example, they are prepared to send out small lending libraries for one month—two dollars and expressage is charged, or when desired, the books may be bought and kept.

Do not forget to make use of the nearest public library and to increase its value by (a) requesting the purchase of books you need to use; (b) recommending these books to others, so that the purchase shall be justified; (c) posting a list of recommended books that can be borrowed from the public library which are not in your parish library.

A card with name of parish, title of book and place for borrower's name, address and the date can be kept in the back of all parish library books. These can be filled out by the borrower and put in a box kept for the purpose. It is recommended that the cards be fairly large, at least four inches by five inches. Each person can replace his own card, or returned books can be put in a box provided for the purpose and cards replaced by librarian when convenient. A conspicuous label pasted on the front cover of

the books will generally insure the eventual return of the book, even if no record is kept.

A bookshelf in the vestibule of a Church will be used by many who would not read if the books were less accessible. Church Papers, Collections of Prayers, Daily Bible Readings, and other small booklets may be left there for sale, with prices clearly marked, and a box at hand for payments and contributions.

Where a parish publishes a calendar, an occasional comment on a new book adds interest. A convenient and economical form for a calendar is the double post card.

Discussion Groups of people who come together at stated times to study the same book, can apply for material to the Diocesan Committees on Religious Education, or to the Educational Division, Church Missions House, 281 Fourth Avenue, New York City.

In extension work for hospitals and other institutions, a "tea-wagon" converted into a bookshelf has proved very useful. A rack on top will hold two rows of books with space between for magazines. Besides novels, etc., a few religious books may be included and occasionally they will be of great value. The lower shelf can hold writing materials, games, fruit and flowers.

The General Secretary will be glad to receive application for membership from those in whose parish the plan of the League has not been adopted. Especially encouraging and valued are queries that have come from individuals scattered over the country.

New ideas and suggestions, as well as reports of similar work that may develop elsewhere, will be greatly appreciated if forwarded to the general secretary.

Miss Barbara Simonds.

1817 Laguna Street, Santa Barbara, Cal.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

IN REGARD TO QUOTAS.

Mr. Editor:

In the discussion which has followed Dr. Patton's effort to turn the thought of the Church towards the view that the quotas are debts, a recent letter of mine has received especially severe comment from the Bishop of Delaware. The Southern Churchman has agreed with him. On the other hand the Living Church had already reached conclusions like mine.

The discussion as carried on up to this time would seem to indicate that there is not a little real confusion in the use of terms. Dr. Patton speaks in his pamphlet, recently published, of the contractual nature of the Budget and of the "debt" which each diocese thereby assumes. Although repudiating the idea of this debt as anything but a moral obligation he seems to mean a debt pure and simple in the ordinary sense. He completely ignores the paragraph in the General Convention's resolution which releases the Diocese which makes a genuine effort from any charge of recreancy. Bishop Cook says definitely "The question of legal obligation has no place in the discussion." That is technically true, but the phrase "of honor," and the whole burden of Dr. Patton's pamphlet as well as of Bishop Cook's letter is to treat the quota precisely as if it were a legal obligation, to make the Diocese which fails to raise its quota feel as if it had violated a pledged agreement.

Now it seems to me we must mean one thing or the other. The budget quota is a debt if a diocese, having failed to pay its share, as the year draws to an end and having no money coming from its constituents feels the obligation to borrow the money in order to pay. It is a debt if the vote of its deputies was a pledge for the Diocese. The General Convention resolution, however, expressly avoided that implication as I tried to point out, and as the Living Church has amply proved. Our critics seem to admit it yet keep emphasizing that there is a moral obligation which is equivalent to such a pledge. They apparently claim that to question the contractual nature

of a particular budget quota is to question the moral and spiritual responsibility of a diocese and its members or the responsibility of the Church for the debts of the National Council. But the two questions are not the same. There is no doubt but that if the Council is in debt the Church must pay it either by raising more money or cutting down work. But that is quite a different matter from the position that the quota is the accurate measure of the share of each diocese. The quota is fixed by the Church for three years in a purely mathematical way upon a given ratio to the diocese's current expenses. It takes no account of the actual wealth of the people of the Diocese, nor of their education in stewardship, nor of local conditions of a temporary nature. Dr. Patton sees this clearly enough in regard to parochial quotas. Individuals approached by the diocese, he says, must help out, that is, must make up the delinquency of parishes which fail to meet their quotas. But if that is true of parishes and dioceses, why not of dioceses and the General Church? There are all sorts of questions of policy which are involved here and upon which I cannot touch. My point is to bring out the fact that the diocesan quota is like the parish quota, a rough and ready method of division which is fair in the sense that it is mathematical but which takes no account of individuals; while all the time it is the individuals who in the end do the giving. Nobody would pretend that the individual should have an apportionment made to him and then told that that apportionment is a debt of honor; but it is the individual Church people who must pay the debt of the Church. I am sure they have plenty of money to do it. The problem is not the lack of money in most dioceses, but the failure as yet to have gone beyond the noble groups of loyal Christians who at present support our work and reached the great army of Church people who have not as yet seen the vision. The introduction of the word debt, preceding any definite action on that new principle by General Convention only confuses the problem for a good many of us.

There is another reason for regretting it. One of the chief criticisms of the Nation-Wide Campaign during its first triennium was that its claim to be a moral and spiritual campaign was fictitious. It was really, men said, a campaign for money. We who believed in the Campaign were constantly put on the defensive. We gradually, however, cleared away the misconceptions, being greatly helped by Mr. Franklin's budget of work to be done as the basis of money needed. We went home from Portland with joy. We had a great program to present and felt that we were one stage further away from fictitious enthusiasms. We saw the National Council helping us to build on solid foundations. This new method of approach takes us back again. It brings a kind of coercion which must have some unfortunate results. It is fine for the dioceses which have found the way. But for those which have not it adds to our grief at our failure the humiliation of being moral bankrupts, "welchers," or something of that kind in the eyes of a large

part of the Church. We know that we are not but it is not pleasant to be thought so.

Finally I regret this insistence on the quota as a debt (I mean until General Convention may consider and act on the matter) because it obscures the really fine use to which the quota can be put. Of course the budget is the responsibility of us all. It represents our work. We have a share in it. It is the expression of our devotion to Our Lord and His Kingdom. Now the quota in the diocese or parish, little as it may represent our share of that work as God thinks of it, is nevertheless the symbol of that share. It is a constant reminder of that work. It guides. It stimulates the sense of stewardship. It never ceases to proclaim to each one of us that he is part of a great whole and must share in the life of that whole.

It is a symbol of our share in God's work. It is also a challenge to do our share. It points before us the vision of the great world field. It cries to us of the world's need for Christ and challenges us to bring Him, the Healer and Saviour to the world.

To sum up, the quota is a very desirable practical way of making a rough estimate of the share of each diocese in the general work of the Church. But it is more than that. It is a spiritual symbol, a moral appeal, a challenge to faith. No diocese, I think, is doing its duty to God until it feels the quota in some such way as that; until it has used it to release the best and noblest forces of its life; until it has tried to raise its full amount and more and if it has failed has tried and tried again and intends to keep on trying not indeed until the quota is raised, but until in the deepened conviction of stewardship the quota becomes only a part of its gifts.

Edward L. Parsons.

San Francisco, Calif.

THE DUBOSE MEMORIAL TRAINING SCHOOL.

Mr. Editor:

For many years now the voice of the Church has been raised in urgent appeal. Give us more men for the ministry. Attention has been called, time and again, to the Church's failure to reach that large population, widely scattered, in the more sparsely settled sections of our country. We have needed men for the ministry but the need has been overwhelmingly great in Rural and Mountain settlements. College and Seminary-bred men have been either unwilling to do this work or else have been sent to fill a greater need in town and city.

Gradually it has dawned upon the mind of the Church that while an educated ministry is of importance and of prime importance, there is yet room in the Church for a ministry recruited from the ranks of earnest and consecrated laymen, anxious to be of service to the Church, but unable to take a College or Seminary course of preparation.

To meet this situation the General Convention in Detroit, adopted Canon II and V (III IV) making it possible for men to enter the ministry of the Church for limited service, without the higher qualifications demanded of its regular clergy. To this invitation of the Church there has been an immediate response. Men in the business world, younger men unable to enter college have applied to their respective Bishops for admission into the Church's ministry. Few of these men, however, have been prepared for even the limited task before them. Most of them have needed at least a short but intensive course of preparation. Young men desiring to enter the Seminaries, but having little more than a grammar-school education needed pre-Seminary training.

It was to meet this need that Archdeacon Claiborne planned and put into successful operation the Du Bose Memorial Training School at Monteagle, near Sawanee, Tennessee.

Without a dollar in sight, but with unlimited faith in the Church, he secured the endorsement of the Synod of the Province of Sewanee, purchased the land and buildings at Monteagle, found just the right man, Dr. Mercer Logan, as Warden, gathered together a splendid faculty and opened the doors of the School for a score of waiting applicants. The property is now paid for, the school has been in operation for three years at an annual cost of \$25,000, and today thirty-seven men from twenty-four dioceses are enrolled. Already several of its graduates have been ordained and a number of its younger men have entered the Church's Seminaries. The School has no endowment and the men who enter are, as a rule, unable to pay anything toward the estimated cost of \$300 per annum for board and tuition. The entire expense of \$25,000 annually has been raised by voluntary subscription through the untiring labors of Archdeacon Claiborne.

Manifestly this can not or should not go on indefinitely. Not only is it a difficult task to raise this sum each year through appeals, but if the School is to meet the demands made upon it, larger funds must be forthcoming.

The Warden reports that many applicants are refused for lack of funds and accommodations. One of our Southern Bishops, a Trustee of the School, says: "I am convinced that the capacity should be doubled and additional facilities for training lay workers should be added as an auxiliary department."

Although situated within the IV Province, the School is by no means sectional. Men from all parts of the country are enrolled. It has passed the experimental stage and has already proved its feasibility and its usefulness.

Doubtless other schools of a like nature will be established in other strategic centers and when this is done, our rural problem, so far as ministerial supply is concerned, will be met. But before this is done the Du Bose School, pioneer in this effort, must be securely established. Archdeacon Claiborne is appealing for an endowment of \$500,000.

\$50,000 will endow a professorship.

\$300 will provide for one student for one year.

\$5,000 will endow a scholarship.

Has the Church been sincere in its appeal, "Give us more men for the ministry"? Men from all parts of this land of ours are saying: "Here are we—send us."

Will we accept the challenge?

Samuel A. Wragg.

Columbus, Georgia.

WANTED—A HEROIC PULPIT!

Mr. Editor:

In your thought-stimulating editorial of November 17, you ask for opinions as to why "many fine young men are kept out of the ministry."

May I submit one reason? It is simply this: They find that the average pulpit does not lead to a militant Christianity. They see the clergy march behind a well-appointed choir, read the lessons and prayers with more or less expression, and then preach a twenty-minute discourse that has no virile objective.

These platitudinous sermons tire the bright young man. He knows that within the very shadow of the Church the people are being openly and systematically robbed. Coal barons, wheat gamblers and sugar trusts are but symptoms of the bare-faced rascality of the whole profiteering system. And yet the pulpit, like Gallio, apparently cares for none of these things. "When thou sawest a thief, thou consentedst with him" (Psalm 50:18), is a just indictment against the modern Church.

Imagine Isaiah or Jeremiah in one of our pulpits. Wouldn't there be some squirming in the pews! Or, let Saint James preach the fifth chapter of his epistle. Would he be tolerated for a moment in any big church? Yet the evils thundered against by these ancient messengers are multiplied today a hundred-fold.

When the ministers themselves repent and begin preaching a militant Gospel and "the day of vengeance of our God" they may invite martyrdom indeed, but they will also invoke a new Pentecost, and the very cream of our young manhood will throng the portals of our Seminaries to train as prophets and soldiers of the Cross.

James L. Smiley.

Annapolis, Maryland, November 19, 1923.

Glory to our ascended Lord, that He is with us always.
Glory to the Word of God, going forth with His armies, conquering and to conquer.

Glory to Him Who has led captivity captive, and given gifts for the perfecting of His saints.

Glory to Him Who has gone before to prepare a place in His Father's home for us.

Glory to the Author and Finisher of our faith: that God in all things may be glorified through Jesus Christ:

To Whom be all worship and praise, dominion and glory, now and forever and ever. Amen.

—Sursum Corda.

EDITORIAL.

(Continued from page 6.)

As these words are written, the daily news report from Washington carries the announcement that President Coolidge has completed his message to Congress with the exception of two items, one of which is the declaration that he will make concerning the World Court. When this paragraph reaches the eye of Southern Churchman readers, it may still not be too late for men and women individually, to send to the President the urgent messages of their desire that he shall unqualifiedly recommend America's entrance into the Court, and her adoption thus of some right share in this sound effort toward international conciliation.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

A PLEA FOR US TO RECOGNIZE OUR RESPONSIBILITY.

We heartily concur in the statement issued by the World Alliance for International Friendship through the Churches and feel that it so forcibly voices the sentiments that should exist in the heart of every Christian citizen, that we quote it in full, and bespeak its careful reading.

A Statement to the Christian People of America

From the Annual Meeting of the World Alliance for International Friendship.

We, the five hundred delegates assembled at the Annual Meeting of the World Alliance, for International Friendship through the Churches and representing, we believe, the convictions of the Church at large, desire to put ourselves upon record to the effect that the time has come for the United States to assume bold, confidence leadership in the rescuing of our present civilization from chaos and in establishing a new world order based upon justice, cooperation, and good-will. Selfish nationalism and the basing of our civilization upon force plunged us into 1914. The world is rushing again toward the same precipice and our nation is doing nothing to avert the impending calamity. We argue details of covenants and who shall elect judges to a Court while Europe starves, selfishness rules, militarism rises again, gross injustices are practiced, the nations arm, and force reasserts itself in the rule of life.

Against this isolation on the part of our nation we solemnly protest. We believe it un-Christian and we believe it makes of no effect the sacrifices of the boys whose idealism we have just been commemorating. We believe the time has come for the United States to lay aside all selfishness and timidity and take her place in the councils of the nations. We believe all problems, especially those we helped to create, in Europe and Asia, are OUR problems, and our place is where they are being solved. We believe the United States has been called to serve the world, and should again manifest that sense of mission to which it rose in the war. We deprecate and condemn all talk of "America first and only," whether proceeding from the Senate or the market place. We believe that upon America rests the obligation to cooperate in the high endeavor to save the world and build a new order wherein dwelleth righteousness.

To this end we demand, in the name of the American Church, that the Senate of the United States take immediate steps to make our nation a signatory power to the Court of International Justice. We respectfully petition the President of the United States to continue the crusade begun by our lamented President Harding to this great end. We believe, that, to stand outside the Court, violates our whole American tradition. We believe it also violates the will of the American people.

This act having been accomplished, we call upon the Senate of the United States immediately to begin the study of how the United States may find entrance into the League of Nations or find some substitute association to which the other nations will agree. The Churches have stood for it from the beginning. They stood behind Mr. Wilson. When Mr. Harding became President they offered their support to him in a belief absolutely justified both by his words and those of his associates that America would take her rightful place in the family of nations. The Church's high expectations have not been fulfilled and we believe the Senate of the United States owes it to these millions of Christians to fulfill them. We cannot sit still and see the other nations of the world vainly striving to realize the common life while we stand apart and by our absence cripple their endeavor.

(We are so crowded this week that the rest of this page is surrendered to give space for other things.—R. C. M.)

The Great Commission

A CALL TO PRAYER FOR THE WOMAN'S AUXILIARY SPECIAL OFFERING, THE BISHOP TUTTLE MEMORIAL.

Every Diocesan President of the Woman's Auxiliary to the National Council is being asked to pray and to try to get others to pray definitely every day for the Auxiliary Special Offering for 1923-25.

It is not for money that these prayers are asked. We have not yet the money with which to build the two houses for the training of white and Negro workers, but we know well how useless material things can be. What we want is to have every Church worker transmitting spiritual as well as intellectual power to all the lives and all the problems she will touch. If we really pray believingly and perseveringly, the training houses will help to accomplish this to the Glory of God.

If you think this is worthy of your prayers will you pray for it? Those who know something of praying tell us that it is important to have a definite time and to keep the same time every day, though it is not necessary, of course, for all of us to offer these prayers at the same hour. Let us pray for a long or a short period each day, as we are moved by the Holy Spirit. Above all, let us ask what He shall put it into our hearts to ask.

Some intercessions we might offer:

That those who choose the heads of these institutions and the women to be trained in them will listen for the voice of the Holy Spirit.

That the committee to select the house in New York may have special help for this difficult task.

That Church leaders will employ trained expert women as readily as professional and business institutions are employing them.

That the Holy Spirit will guide the committee in determining the standards to be maintained by the training-house for Negro workers.

That Anglo-Saxon arrogance will be taken out of every Christian. A missionary on furlough recently appealed not for money or men or even prayer, for China, but for justice and friendship for the Negro, the Japanese, the Italian and the Jew, here in America, because these race antagonisms (and what section is free from them?) react so fearfully against international friendship as well as against the spiritual life of every one of us.

If we really pray, we know, every one of us from experience repeated time and time again, that unlimited spiritual power will be released.

(Signed) CLAUDIE HUNTER.

ARCHDEACON DRANE'S ALASKAN RUNABOUT.

Archdeacon Drane, of Alaska, returned to Fort Yukon late in September, after a long summer journey by water that carried him to St. John's in the Wilderness on the north, Anvik on the west, Circle City on the east, and to Nenana and Fairbanks on the south. Part of the journey was made on the *Pelican II*, with mission supplies for next year, and part on the Archdeacon's runabout motor boat.

In addition to carrying supplies up the Koyukuk River to St. John's, he spent some time at Tanana repairing the church in the white town.

At St. John's he built a new school house to replace the worn out building that has stood the test of fifteen Arctic winters. The cost was about \$600, and the Archdeacon is wondering where it is coming from. Koyukuk Indians and Kobuk Eskimos donated all the necessary logs.

A new floor was laid in the mission residence there. It was a tedious piece of work as the entire interior had to be ripped out, decayed beams, flooring and sill removed and new material put in. At the end of two weeks, however, with an expenditure of only \$165 the Archdeacon had the satisfaction of knowing that the residence was practically as good as new.

"Do not put my summer activity," Archdeacon Drane writes, "altogether in terms of travel and carpentry. Along the way I held services. Baptized twenty-two and married twenty-seven couples, buried three persons, and administered the Blessed Sacrament some ten times. Everywhere I go I am well received and where I can manage to hold Sunday services they are, as a rule, very well attended. One week-day service at Circle, eighty miles above Fort Yukon, brought out practically the whole population."

In addition to these and other duties he was able through the use of his boat to save a man's life by rushing him from Tanana to Nenana, two hundred miles, against a current that averages close to five miles an hour. The journey was made in a non-stop run of thirty hours.

Church Intelligence

Bishop Rowe Foundation Fund. To the Woman's Auxiliaries of the Church.

The only way we can reach all the members of the Woman's Auxiliaries, to tell this good news, is through the courtesy of our Church papers.

A check for a thousand dollars was sent last summer by a member of the Pennsylvania Branch of the Woman's Auxiliary.

At present the amount on hand for the fund is about \$78,372.59, only requiring \$21,627.41 to complete the one hundred thousand, for which we are striving.

It has been most encouraging to hear lately from a number of our Auxiliaries that they intend to contribute again this winter.

The fund was started by the men of the Church, but in some way it fell upon the women's shoulders to "carry on."

If we raise a few more thousands perhaps the Churchmen will say: "You Churchwomen have done your share, we will make up the balance."

The terrible disaster in Japan, naturally, must come first to our thoughts, and hearts, and we must give all we can to that great need.

However, we must not let our home mission obligations suffer in consequence.

Remember the United Thank Offering verse:

"And must I be giving again and again?
'Oh, no!' said the angel piercing me through,

'Just give till the Master stops giving to you!'"

Contributions can be sent to the Treasurer, Stephen Baker, 40 Wall St., New York, or to Mrs. John Markoe, Chairman of the Woman's Committee, 1630 Locust St., Philadelphia, Pa.

M. E. RUMNEY,
Secretary for the Woman's Committee.
100 Harvey St.,
Germantown, Philadelphia, Pa.

The Suffragan Bishop of Porto Rico.

The Rt. Rev. Manuel Ferrando, recently elected Suffragan Bishop of Porto Rico, sailed on Saturday, November 24, from New York by the steamship San Lorenzo for Ponce to assume his new responsibilities. Bishop Ferrando will be no stranger in any part of the Island. He has labored there for twenty-five years as an independent missionary. His consecration as Bishop and election as Suffragan to Bishop Colmore, together with the record of his personal work in creating a religious organization with 2,000 members, now become communicants of the Church, make one of the memorable chronicles of mission achievement. Bishop Ferrando's previous activities centered at Kubrada Limon and have extended to fourteen other mountain communities. Several schools, a Deaconess Training School and a seminary for the training of candidates for Holy Orders and for mission workers, are among institutions now transferred to our work in Porto Rico. From Ponce as headquarters, Bishop Ferrando will labor particularly among the native population. He was consecrated Bishop at the Cathedral of St. John the Divine, New York, on March 15 last, his election at Dallas being in the nature of assignment to a particular duty.

Synod of the Province of Washington: Meetings Well Attended.

The Seventh Synod of the Province of Washington which was held in Washington during the week of November 18, was characterized by intense interest and good attendance at the meetings of the several departments.

Headquarters of the Synod were at Epiphany Church and all sessions were held there with the exception of two, namely, the educational mass meeting at St. John's Church and the Social Service mass meeting at the Washington Cathedral.

Women's organizations affiliated with the Synod were the Woman's Auxiliary, the Daughters of the King, the Girls' Friendly Society, the Guild of St. Barnabas for Nurses, the Church Mission of Help and the Church Periodical Club. St. John's Church and the Church of the Ascension were used as meeting places for these organizations.

The Provincial Young People's Service League, a new organization and comprising all the young people's societies of the thirteen dioceses, conducted its meetings at St. Margaret's Church, with the Rev. C. P. Sparling of Baltimore, chairman of Young People's Work of the Province, presiding. The morning and afternoon hours were devoted to business and reports of committees on Missions, Religious Education, Social Service, Church Work Among the Deaf, etc.

Three great mass meetings to which all Church people were especially invited through their rectors, were held on Tuesday, Wednesday and Thursday evenings. At the first, held in Epiphany Church, addresses were made by the Rev. William T. Gardner, D. D., Executive Secretary Department of Religious Education of the National Council, on the "Youth Movement," and by Archdeacon James S. Russell of Southern Virginia, on "Religious Education Among the Negroes." Bishop Brown of Virginia presided at this meeting.

A mass meeting in the interests of Social Service was held on Wednesday evening, with the Bishop of Delaware presiding. An address on "Social Service Work of the Church" was made by the Rev. Dean Charles N. Lathrop, Executive Secretary of the Department of Social Service of the National Council.

Missions formed the subject of the third mass meetings held at St. John's Church, when the Bishop-Coadjutor of Southern Virginia, presided. Mr. Lewis B. Franklin, Treasurer of the Council, spoke on "Program to Date," and the Rt. Rev. H. St. George Tucker, D. D., addressed the meeting on the subject, "The Church in the Orient."

A joint session of the Synod and the Women's Section proved most helpful and inspiring. This session was held at the Cathedral, Mt. St. Alban, and took the form of a Conference on Social Service. A conference on Rural Work was led by the Rev. F. D. Goodwin of Warsaw, Va. and Bishop Freeman of Washington addressed the session on "Social Service—Its Dangers and Opportunities." Some other special speakers of the Synod were Miss Charlotte Forsyth, Superintendent of Religious Education of the Diocese of Pittsburgh, the Rev. Canon Charles S. Lewis, of the Diocese of New Jersey,

the Rev. Paul Micou, Student Work Secretary of the Department of Religious Education of the National Council, the Rt. Rev. George W. Davenport, D. D., and the Rev. C. L. Reifsnider, L. H. D., President of St. Paul's University, Tokyo.

A Quiet Hour, arranged by the Daughters of the King, to which all women were invited was conducted by the Rt. Rev. Robert Jett, D. D., Bishop of Southwestern Virginia. For those who were able to attend many of the services and sessions of the Synod there was a wealth of inspiration and help along the lines of practically all of the Church's activities. The address of Dr. Reifsnider, Bishop-Coadjutor-elect of Japan, on "Personal Experiences of the Earthquake in Japan," was one that stirred its hearers to the utmost and brought before them in a very real way, the terrible experiences of all who were called upon to witness or be a part of that disaster.

Perhaps another outstanding address of the Synod was that made by Bishop Freeman at the Cathedral on Wednesday afternoon. "It is the hour of large privilege and incomparable opportunity for the Christian forces of America," he declared. "We are marking time; like the halting pilgrims of old we have compassed our little mountain long enough. Let the Christian Church feel the call to a great service; let it become consumed with a passion for the recognition of law and justice and universal peace; let it flame forth with intelligent and well directed zeal in the interests of a world brotherhood, and it will glorify its Divine Master and set forward that day when His sovereignty shall be acknowledged by the children of men."

Bishop Freeman said that too long has the voice of the Church been silent when great issues that have to do with human happiness were at stake. He urged that the Christian Church assume its full responsibility for effecting needed social reforms in child welfare, domestic relations, industry and other fields affecting human happiness.

M. M. W.

Faith and Order Meeting in Buffalo.

Over forty members of the Commissions in the United States and Canada appointed to arrange for the World Conference on Faith and Order met in Buffalo November 7 and 8 for a two-day conference, upon the call of Bishop Brent, chairman of the Continuation Committee. Prominent among those present were Archbishop Alexander of the Greek Orthodox Church in America, Rev. William E. Barton, D. D., retiring Moderator of the Congregational Church; Bishop William Burt, of the Methodist Episcopal Church, who was the presiding officer; the Rev. Joseph A. Vance, D. D., of Detroit; the Rev. Peter Ainslie, D. D., of Baltimore, and others. Eight bishops, including the Bishop of Montreal, were among those representing our own Commission.

The meeting was called to hear the report of the General Secretary, Mr. Robert H. Gardiner, on his consultation with leaders of the movement in England during the past summer, and to discuss the three series of questions on the Creed, the Ministry, and the Church, which have been set forth for consideration before the meeting of the World Conference. By a resolution, the meeting approved these questions and commended their circulation in all the denominations, and the Commissions were urged to foster their discussion by local interdenominational groups. Cop-

ies of these questions can be had free from the General Secretary, 174 Water Street, Gardiner, Maine.

Though not on the program, the attitude of the Church toward war was also earnestly discussed, and the newspapers gave much space to two resolutions which were passed. One was a general declaration that the Churches must seriously face the question whether war—the wholesale breaking of the Sixth Commandment—is ever justifiable, and if so under what definite conditions. The second, which caused considerable debate, but was finally adopted in its original form, concerned American policy; it commended the work of the late President Harding and of Mr. Hughes for limitation of armaments and expressed confidence that President Coolidge would follow this example and extend the range of its application.

Mr. Gardiner presented a most helpful and encouraging account of recent progress. The Subjects Committee met in Oxford last September and issued a Report (which is just off the press, copies being distributed at the meeting) which is based on the many answers from conference groups all over the world that were received to the first series of questions, on the Creed. Accompanying the Report is a "Statement" by the Committee of the issues involved as regards the Creed, which it offers "for information and consideration, and as a possible document for use at the World Conference." It is the Subjects Committee's purpose to follow a similar procedure with the other series of questions, and thus prepare definite material for discussion at the World Conference.

The discussions drew forth some most interesting speeches. They showed that frank and unequivocal statement of the various positions represented is now quite possible without any fear of breaking the sense of fellowship, which was strong throughout the sessions. This sense of a unity already attained in the desire for unity made the frankness of statement stimulating and suggestive. Dr. Ainslie declared that the obstacle to unity is not really creeds or orders, identical positions on both of which are held by bodies that are still separate, but is simply our failure to recognize disunion as sin. It is a sin against the law of love, and therefore a disease at the root of Christianity.

The evening meetings, which were open to the public, were well attended, in spite of rain on one night and snow on the other. "The Incarnation the Foundation of Unity" was the topic on Wednesday evening, on which Bishop Perry and Rev. William H. Black, D. D., of the Presbyterian Church were the speakers. Bishop Hall and Dr. Vance made the addresses the following evening on "The Vision of Unity." Bishop Hall emphasizing the fact that it is not a dream of a future possibility but a vision of a fact, a present fact, to which it is our duty to give manifestation. Bishop Brent concluded the meeting with a brief but vivid picture of the unity of the Church Expectant, and his blessing.

The complete unanimity of ideal that showed itself whenever the meeting joined in common meditation and prayer was notable. Half an hour, at least, at each session was devoted to this purpose, led by various members. Only one reason for Christian unity found expression in these devotions: because it is Christ's will. Only one method by which it could be attained; through greater love for Him. Bishop Burt, concluding the last session by reading the thirteenth chapter of First Corinth-

ians, perfectly expressed the feelings of all present.

The visiting delegates were most hospitably entertained through the cooperation of the churches of Buffalo. The sessions took place in the fine parish house of the Westminster Presbyterian Church on Delaware Avenue, and the evening meetings in that church. A delicious lunch was served each day. In addition to the delegates a large number of the local clergy attended the meetings, and the newly consecrated Greek Orthodox Bishops of Boston and of Chicago were among those present and followed the discussion closely.

The Thirty-fifth Central Council of the Girls' Friendly Society in America.

The closing of the Central Council meeting of the G. F. S. A. marks the thirty-fifth milestone in its National Conference life and the forty-sixth year of its national existence. The largest number ever in attendance at its national meetings met in Baltimore November 7 to 13, when 1,000 associates and members gathered in executive, religious and social sessions to consider girls in their relationship to each other, to the Church and to society.

At the Corporate Communion Sunday, November 11, seven hundred and fifteen united in the celebration of the Eucharist, the largest Corporate Communion ever celebrated at Old St. Paul's, Baltimore, and the largest ever participated in by the Girls' Friendly Society in America.

The opening session of the Conference was presided over by the National President, Miss Frances Sibley, of Detroit. Bishop John Gardner Murray, of the Diocese of Maryland, gave the welcoming address. The day following a reception was given to the Conference at the G. F. S. Central House of Baltimore by Bishop and Mrs. Murray and the Maryland Diocesan Council, G. F. S.

Perhaps the most significant meeting of the Conference came Sunday afternoon, when 2,000 people gathered on the grounds of the Cathedral of the Incarnation in honor of Armistice Day. The Rt. Rev. Arthur C. Thomson, D. D., Bishop Co-adjutor of Southern Virginia, was the speaker. He took for his subject the part girls and women can have in the affairs of the world in the making of peace and the great part the G. F. S. can have in this because of its ideals. The singing was led by a band of fifteen pieces and a choir from the Episcopal Churches in Baltimore. After the service the congregation, including 1,000 girls in procession carrying the cross, the flag and G. F. S. banners, proceeded to the Victory Cross on the grounds and the Gold Star Legion members laid a wreath at the foot of the cross. A bugler sounded taps and a squad from the Johns Hopkins' Reserve Officers' Training Corps fired a salute.

The business of the Council was carried through several sessions. Much new and forward-looking business was discussed. Miss Frances Sibley was re-elected as President of the national organization, and the new office of Vice-President at large was created, to which office Mrs. Alfred L. Aiken, of Worcester, was elected. Other officers are: Miss Mary M. McGuire, reappointed as Secretary, and Mrs. Julius W. Pfau, of New York City, elected as National Treasurer, G. F. S. A.

At the close of the members' session 300 girls accepted the hospitality of the Washington Holiday House on the banks of the Potomac River—this house being a part of the original Mt. Vernon estate. In the afternoon the members were delightfully received at

the White House by Mrs. Coolidge and came away much delighted by the graciousness of the First Lady of the Land. Following this reception the members had tea at the National Centre in Washington, the Elizabeth Roberts Memorial. A part of this day's program included the placing of a wreath on the grave of the unknown soldier.

The Council accepted the invitation of Cincinnati as the place of the next Central Council meeting, thereby giving a greater opportunity for the membership of the Middle West to be a part of the considerations of Central Council.

The greatest appreciation is expressed to the Diocese of Maryland and the churches in Baltimore for their hospitality and more than cordial reception given to all. Nothing was left undone which could have added to the comfort and pleasure of the delegates.

The spirit both in the sessions and meetings of the Conference and in the hospitality of the Maryland Diocese was an earnest endeavor to make possible a deeper, a richer, a more comprehensive work with girls in and through the Church.

These guests from other lands were among the delegates: Deaconess Newbold, Branch Secretary G. F. S., Aomori, Japan; Miss Carmen Garcia, Ponce, Porto Rico, and Miss Vera Martin, of the Canadian G. F. S.

A scholarship fund was raised to enable Miss Garcia to attend school this winter in the United States.

Racine College.

At the special meeting of the Board of Trustees of Racine College held on November 8 in Park Kemper Hall, the present head of the preparatory school, the Rev. R. H. M. Baker, was elected warden of Racine College.

The following new trustees were elected: The Rt. Rev. Hugh Burleson, Bishop of South Dakota; the Rev. Louis H. Matheus and William Marr and George Kamm, of Racine, and Charles M. Morris, of Milwaukee.

Charles M. Morris, of the First Wisconsin Trust Company, of Milwaukee, was elected trustee of endowments, and Robert B. Cushman, of Racine, was elected secretary and treasurer of the college.

The following Executive Committee of the college was elected: Bishop Webb, chairman; the warden, vice-chairman; the secretary of the college, clerk; the Rev. Harwood Sturtevant, the Rev. Louis H. Matheus, Dr. John Meachem III, E. B. Hand and Lieutenant John B. Cushman.

The school reopened this year with an enrollment of thirty students. A great deal of interest is being shown by old friends of the college.

Stowe's Clerical Directory of the American Church.

The publisher of this directory is being repeatedly asked the question, "When is the next edition of Stowe's Clerical Directory coming out?" After conference with a number of the bishops, clergy and laity, I have concluded to make the effort of publishing the third edition of this directory, to be delivered to the subscribers about March first next. If possible, at an earlier date. To publish this directory and put it into the hands of the subscribers in a satisfactory manner will demand the hearty and prompt cooperation of all interested parties. Every clergyman receiving his sketch for revision should immediately correct the same and return it to the publisher. Very soon a circular letter containing the sketch and subscription blank will

be mailed to all of the clergy. Will they respond immediately?

Andrew D. Stowe,
Editor and Publisher.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Dr. Studdert-Kennedy at Trinity Church

The Rev. G. A. Studdert Kennedy, chaplain to the King, and rector of St. Edmonds, London, will preach in Trinity Church, Broadway and Wall Street, at the eleven o'clock service, Sunday, December 2, and at noon on December 3, 4, 5, 6, 7 and 10, 11, 12, 13, 14.

Dr. Studdert Kennedy is the foremost preacher in England today. He was born in Ireland and is a graduate of Trinity College, Dublin. He served as chaplain during the War, and was decorated with the Military Cross. In addition to his duties with the troops at the front, he lectured and preached to thousands of men in both the British and American armies, and his ability to hold the attention of these men was extraordinary. He is nick-named "Woodbine Willie," because he was always handing out the famous Woodbine cigarettes. He is a preacher of great boldness and vigor and a staunch defender of the faith. His picturesque language and keenness of argument win the respect and admiration of both the man in the street and the man in the study. He has lectured or preached in practically every city and town in England; and wherever he speaks, crowds are turned away.

He is now engaged as National Messenger of the Industrial Christian Fellowship, which is an organization in the Church of England acting as a link between the labor movement and the Church. He has written the following books: "Lies," "I Believe," "Rough Rhymes of a Padre," "More Rough Rhymes of a Padre," "Peace Rhymes of a Padre," "The Hardest Part" and "The Sorrows of God."

Church Attendance.

Much talk in New York of late about people not attending church services led the New York Tribune to send some thirty reporters out on Sunday, November 18, to count. A charge had been made by an organization which is set by Methodists and Presbyterians to preserve the Christian Sunday that a startling number of empty pews are to be found on Sundays in the State of New York. The showing for New York City quite refuted the unsupported argument, and showed that religious services are up to the average in practically all churches and ahead in a number.

Places where counts were made included the Cathedral, St. Thomas', Holy Communion, Intercession Chapel, St. James', Christ, Heavenly Rest, Trinity, St. Michael's, St. Andrew's, and Beloved Disciples, and in all the showing was excellent. In spite of the fact that New York people who are classed as well-to-do stay longer periods at country homes, St. Thomas's large seating capacity is occupied to the fullest extent during all seasons save the summer ones. Heavenly Rest, under its new rector, made almost the same showing.

A Unique Armistice Message.

The Radio Corporation of America

put on the air on Armistice Day, 1923, what had never been broadcasted before. The Corporation had wireless thousands of sermons, lectures and concerts, but an Armistice Message, broadcasted from WJY, New York, contained suggestions for work that begins where sermons, lectures concerts and fine resolutions end. The Message was signed by the Rev. Dr. Charles S. Macfarland of the Federal Council of Churches; the Rev. Dr. Francis B. Upham of John Street Methodist Church, Dr. Clinto E. Achorn of the New York Rotary Club, Hon. Bird S. Coler, City Commissioner of Public Welfare, and the following well-known New York business and professional men: George Gordon Battle, John B. Whitehead, Ephraim M. Youmans and Argyll R. Parsons. These eight spoke in the name of the American Board of Applied Christianity, of which General Leonard Wood, LL. D., is honorary president.

The Greer Club Association Fund was augmented some twelve hundred dollars by the recent benefit performance of "Chicken Feed." Mrs. George T. Mortimer is chairman of the Benefit Committee, pledged to raise five thousand dollars to equip Greer Court, the new residence for students, recently opened under the auspices of the Churchwoman's League for Patriotic Service. Associated with Mrs. Mortimer are the following members of the Board of Directors: Mrs. Edward Walpole Warren, Miss Warren, Mrs. Allan Nichols, Miss Anne M. Morgan, Mrs. Dunlevy Milbank, Mrs. Joseph P. McComas, Mrs. Linnaeus T. LaFetre, Mrs. Gustavus T. Kirby, Mrs. James Hoyt Kerley, Mrs. Richard M. Hoe, Mrs. Thomas P. Fowler, Miss Harriett Bloggett and Mrs. Henry Gansevoort Sanford, Diocesan President, and Mrs. Hamilton R. Fairfax, National President.

The Advisory Committee of the Greer Club Association, Inc., includes the Rt. Rev. William T. Manning, D. D., Chairman; the Rev. William E. Gardner, D. D., the Rev. Raymond C. Knox, the Rev. Paul Micou, A. M., Ludlow Fowler and Robert L. Redfield.

Bible Lectures: The Rev. J. Wilson Sutton, D. D., will give a series of six lectures on St. John's Gospel immediately after Evening Prayer on Sunday afternoons, in Trinity Chapel. These lectures will be a continuation of those given last year, and will deal with aspects of the Gospel not hitherto treated.

Evening prayer will be at four o'clock, as usual, and the Lectures, which are quite distinct from the Service, will begin at quarter before five.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor
Rt. Rev. H. B. Delaney, D. D., Suffragan.

The Pageant, Advance the Line, written for use in connection with the forward program of the Church, was presented with great effectiveness on the twenty-fifth Sunday after Trinity, in the Church of the Holy Comforter, Burlington. This simple, but very impressive pageant, should have wide recognition by local parishes, as it is easily put on and is full of real, helpful, significance. At this service eight little children were received into the Church by baptism.

A radio outfit has been installed in the Holy Comforter rectory and gives great pleasure to those in the house. It was made possible by the generosity of one of the laymen of the parish.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Inspiring City-wide Conference.

After weeks of careful and intensive preparation, a most successful and inspiring City-wide Conference was held in Savannah, Georgia, from October 28 to November 2, conducted by Mr. Lewis B. Franklin, Vice-President and Treasurer of the National Council, four white and two colored parishes uniting in the effort. At the closing session, the leader complimented the work of the Inter-parochial Committee and Group Chairmen on the splendid result of their preparatory work. Mr. Franklin's Conference opened on Sunday evening, October 28, with a service at St. John's Church. All of the local white clergy were in the chancel and the Bishop of the Diocese introduced Mr. Franklin, the speaker of the evening. About seven hundred people heard Mr. Franklin, who, in a powerful address, sounded the keynote of the Conference Sessions, the missionary enterprise of the Church through her magnificent program. On Monday, Tuesday and Wednesday afternoons and evenings Mr. Franklin held Conference Sessions at the Guards' Hall, the evening meetings, especially attracting large numbers of Church people. Fully five hundred were present the closing night. Thursday evening the local vestrymen and a few out-of-town representatives met Mr. Franklin for a frank and open discussion of the General Church Program, and the following evening the colored vestrymen were given a meeting with Mr. Franklin at St. Augustine's Church. Without exception this is the greatest project ever put over by the Diocese for the Church's Mission, and opportunity was given to the whole Diocese to derive benefit from the Conference as all of the clergy in the diocese were invited with their parish chairmen to attend, and many came for all or part of the Conference.

Executive Council Meets.

The fall meeting of the Executive Council of the Diocese of Georgia was held in Christ Church, Savannah, November 7, with the Bishop of the Diocese, the President, presiding. The treasurer's report showed that sixty-nine per cent of the pledge had been paid, with three more months to run. The Council designated December 9 as "Pay-up Sunday," and a letter is to be sent out by the Bishop requesting each parish and mission to observe this day for urging their people to complete the payment of their pledges. The Diocesan Program was adopted, the Budget amounting to \$14,129.35, and the Priorities amounting to \$4,870.65, making the Diocesan Quota \$19,000 and the quota from the General Church being \$19,000, makes the total quota \$38,000. The Department of Religious Education reported great activity, and among the printed matter recently published is the "1923 Georgia Leaflet" for Church School with the Diocesan Standard, the Young People's Hand Book for the Georgia Joint Y. P. S. L. and copies of the Constitution and By-Laws for the Y. P. S. L. The Georgia Plan for Church Schools besides being adopted by four other Dioceses, was adopted in Chattanooga at the conference on the Provincial Church School Service League, meeting at the time of the Synod of the Province of Sewanee. There being no statistics available concerning religious rural work in the section of the state forming the Diocese of Georgia, the Department is to make a rural survey through the C. S. S. L.

The Department of the Nation-Wide

Campaign reported on the recent City-Wide Conference conducted by Mr. Lewis B. Franklin, as the most successful work ever promoted by the Department, and announced the coming to the Diocese of Mrs. D. D. Taber, one of the Field Secretaries of the Woman's Auxiliary, for three months beginning January 10. A resolution of thanks and appreciation was passed by the Council for this contribution from the Executive Board of the Woman's Auxiliary.

Jail work will be the course of study the Department of Christian Social Service will promote during the year, and the Council passed a resolution setting aside the season of Lent for the study of Christian Social Service, urging that all who intend to do any discussion group work at that time make this topic the course of study.

Several vacancies were reported by the Department of Mission. Ground has been broken for the new mission of St. Thomas', at the Isle of Hope, in Chatham County, and \$2,000 in hand towards the erection of the chapel building.

The Department of Publicity reported plans progressing for the publication of the Diocesan Paper, "The Church in Georgia," the first issue it is hoped to send out early in the coming year. Through subscriptions included in the pledge of the Every-Member Canvass, the paper will be sent to every Church family. The Department also reported the publication of "The Centennial History," to commemorate the centenary of the diocese celebrated last April at the Diocesan Convention in Augusta.

The plan was tried at this meeting of the Council to make it a two-day session, with the Departmental meetings the day preceding that of the Council. It was voted to repeat this plan at the next meeting which will be February 26 for Departmental meetings and the twenty-seventh for the meeting of the Executive Council.

The Y. P. S. L. Handbook.

Since the announcement in the Church Press several weeks ago, of the Handbook issued by the Georgia-Joint Y. P. S. L., there have been several complimentary letters and many demands for the Handbook, and it is deemed best to give the address where the Handbook may be purchased, as the letters have been going to various sources. The book can be purchased from the Rev. W. A. Jonnard, St. John's Church, Savannah, Ga., price twenty cents. Among the suggestions offered in the Handbook are a constitution for diocese and parish; duties of officers, a few notes on program-making, and a chart showing how a Y. P. S. L. can give service in the five Fields.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop

The address of the Diocesan Offices of the Diocese of Western Michigan is changed from 303 Kelsey Office Building, Grand Rapids, Mich., to 204 Federal Square Building, Grand Rapids.

OREGON.

Rt. Rev. W. T. Sumner, D. D., Bishop.

The Venerable Jay Claud Black, Archdeacon of Oregon, is delivering a series of special sermons in the larger parishes, presenting the work of the Diocesan Missions. This is in line with the General Program of the Nation-Wide Campaign. The Archdeacon is carefully organizing the fall campaign in order that the Diocese may be fully informed of the local need.

J. W. L.

SPRINGFIELD.

Bishop Sherwood Dies Suddenly.

The Rt. Rev. Granville Hudson Sherwood, D. D., Bishop of the Diocese of Springfield, died suddenly at his home in Springfield Thursday afternoon, November 22. Death is attributed to heart disease. He was taken ill suddenly and died before physicians could reach the home. He had apparently been in good health until stricken.

Bishop Sherwood was born in Elgin, Ill., December 6, 1878, the son of David Burton and Laura Trowbridge Sherwood. He was educated at St. Paul's School, Concord, N. H.; Trinity College, Hartford, Conn.; the University of Chicago, and the Western Theological Seminary, from which he received the degree of Doctor of Divinity in 1917. He was ordained to the ministry in 1903 in Chicago by Bishop Charles P. Anderson. Previous to his election as a Bishop he had served as rector of Trinity Church, Rock Island, Ill.

Bishop Sherwood was married in September, 1902, to Miss Lucy Galt Kinney, of Staunton, Va.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

New Church for Covington.

The congregation of Emmanuel Church, is engaged in a campaign for \$100,000 for the erection of a new church, which will be on the site of the present church building on Maple Avenue.

The new church is planned in Gothic design and is to be of stone construction and modern in every respect. The parish house will have an assembly room capable of seating two hundred persons and the Sunday-school rooms will adjoin the assembly room.

The following compose the Building Committee; Mr. E. M. Nettleton, chairman; Mr. G. W. Huntley, Mr. C. S. Shepherd, Mr. T. M. Gathright and Mrs. E. G. Hiron. Mr. E. G. Hiron will act as Treasurer of the Special Building Fund.

Interesting Service at Amherst.

On Sunday, November 18, a number of the young lady students of Sweet Briar College were the special guests of the members of Ascension Church at Amherst, of which the Rev. Thos. D. Lewis, D. D., is rector. Taking as his text "The fear of the Lord is the beginning of wisdom," Dr. Lewis discussed the subject of religious education from the standpoint of the home, the Church and the educational institution.

Before he became the rector of Ascension Church, Dr. Lewis had been for some time a member of the faculty and chaplain at Sweet Briar. In addition to his regular church duties he has for the past four years taught a class in Bible History in the Amherst High School. This class now has thirty-three members and is said to be the largest of its kind in any high school in Virginia.

The Rev. A. Vaughan Colston, who has charge of Trinity Church at Buchanan, Grace Church (Purgatory Mountain), near Buchanan, and St. Mark's, at Fincastle, all in Botetourt County, sailed on the "Majestic" on November 24 for England to visit a daughter and other relatives.

On Saturday, November 10, members of his three churches assembled at the home of Mrs. S. B. Jameson. Fifty persons enjoyed the little social gathering from four until six and bade their rector an affectionate Godspeed.

Archdeacon Colston expects to return the latter part of February and take up his appointments the first Sunday in March.

The Methodist Church in Buchanan was totally destroyed by fire the night of November 13, and arrangements have been made for the congregation to hold services in Trinity Church until their own new church can be built.

In the Armistice Day ceremonies at Saltville a prominent part was taken by the Rev. Edgar C. Burnz, who is rector of the Episcopal Churches at Saltville, Marion and Glade Spring. Mr. Burnz opened the services with prayer and made a strong address as "representing the American Legion," and later spoke as "A Son of a Confederate Soldier."

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Lt. Rev. A. C. Thomson, D. D., Coadjutor.

To Begin Work on New Meade Memorial Church.

It has been announced by the Building Committee that work will be started on the new church plant of Meade Memorial Church, South Richmond, the Rev. Thos. Semmes, rector, about January 1.

The old building committee, composed of W. L. Prentiss, Willis C. Pulliam and Clarence L. Paul has been augmented to include J. C. Robertson and Isaac Watkins. This committee is actively at work selecting some general plan to be brought before the congregation.

Emmanuel Church, Franklin.

The Woman's Auxiliary is making unusual efforts this year to make its bazaar, which is to be held early in December, a great success. It is their hope to realize a large sum in order that the construction of a parish house may be begun. The Church School now is compelled to hold its school in the church. And it is not large enough to take care of all its work. It is the hope and plan of the congregation to have a parish house which will be a centre of community activities.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Suffragan.

Special Convention for Election of Bishop.

The official call for a Special Convention of the Diocese of Pennsylvania to be held on Tuesday, January 22, to elect a Bishop to succeed to the vacancy caused by the resignation of Bishop Rhinelander was issued November 21 by the Bishop Suffragan, the Rt. Rev. Thomas J. Garland, and the Standing Committee of the Diocese.

The Convention will be held in Holy Trinity Church, Philadelphia, and will be called to order at 9:30 A. M. Accompanying the call is a special prayer set forth by the Bishop Suffragan for public and private use in the Diocese. This prayer is the one which was set forth by Bishop Whitaker prior to the special Convention of 1902 at which the late Bishop Mackay-Smith was

elected Bishop Coadjutor to Bishop Whitaker.

Special Services at St. Clement's.

St. Clement's Church observed its Annual Patronal Festival last week. Thursday was St. Clement's Day and the Festival opened on Wednesday night with a Festival Teu Deum. This service was under the auspices of the American Guild of Organists. The combined choirs of St. Clement's Church and St. James' Church, Twenty-second and Walnut Streets, took part in the service.

On the Feast Day, Thursday, at 11 A. M., Gounod's Mass of St. Cecilia was sung and the preacher of the day was the Rev. Caleb R. Stetson, D. D., rector of Trinity Church, New York. These two services were repeated on Sunday at 11 A. M. and 8 P. M., respectively. The morning preacher was the Rev. Seldon Peabody Delaney, D. D., Associate rector of the Church of St. Mary the Virgin, New York City, and the Rev. John Mockridge, D. D., rector of St. James' Church, Philadelphia, preached at the night service.

The Rev. William J. Hawthorne was instituted as rector of St. Luke's Church, Kensington, at the service Sunday morning, November 25, by the Rev. N. V. P. Levis, D. D., Dean of the Convocation of North Philadelphia and rector of the Church of the Incarnation, Mr. Hawthorne, who is a native of Philadelphia, recently resigned his rectorship of St. Peter's Church, Akron, Ohio, to accept a call to St. Luke's, succeeding the Rev. Perry G. M. Austin. On Monday night there was a parish meeting at St. Luke's, at which the speaker was Reynolds D. Brown, Executive Secretary of the Diocese.

Vote for Free Pews: The rector, wardens and vestry of St. John's Church, Lansdown, have announced that by a unanimous vote all seats are to be free, beginning January 15, next.

Bequests: The major portion of the estate left by Charles D. Kerchline, whose will was admitted to probate November 16, was bequeathed for charitable purposes. Mr. Kerchline made bequests of \$5,000 to the Episcopal Hospital for free beds, and \$2,500 to the Church of the Annunciation, Philadelphia, the income to be used for decorating the altar at Christmas and Easter.

R. R. W.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Society of the Nazarene Holds Mission of Healing.

Beginning Sunday, November 4, and lasting through Friday, November 9, the Society of the Nazarene held a Mission of Healing in St. George's Church, New Orleans.

The Missioner was the Director of the Society, the Rev. A. J. Gayner Banks, of Asheville, N. C. Six clergy participated in the healing services, and other clergy attended.

Between four and five hundred people attended each night, and at the closing service eighty-five people testified to complete or partial healing. As a result of the Mission, a guild is to be organized at St. George's, and the Interparochial guild, which has existed for four years, was greatly strengthened and increased numerically. Many of those attending testified to a great spiritual uplift.

The Mission was devoid of anything sensational or spectacular, and was conducted throughout with dignity and reverence.

An outstanding feature was the number of men attending the services, many of these returning again and again.

A number of people who had gone into Christian Science have been brought back to the Church.

Great emphasis was laid on Church loyalty, and on Sacramental healing, and the whole work of healing was shown to be part of the Church's Apostolic Ministry.

The Mission closed with a service of thanksgiving.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Dr. Griffith Thomas' Lectures.

The Rev. Dr. W. H. Griffith Thomas delivered a series of Bible Lectures between November 4 and 16 in four Richmond Churches, St. Andrew's, Holy Trinity, All Saints and St. James'. They included a discussion of the fundamental truths of the Christian religion, as they have for many years been accepted by the Church. Dr. Thomas presented them in a simple, natural and logical

**On November 24, the
Japanese Emergency Fund
totalled \$436,000**

manner and with his accustomed force. The attendance was excellent and great interest was manifested throughout the entire series. This was Dr. Thomas' second visit to Richmond, as he had conducted a similar conference last year.

EASTON.

Rt. Rev. Geo. W. Davenport, D. D., Bishop

Meeting of the Southern Convocation.

The fall meeting of the Southern Convocation of Easton was held in St. Mary's Church, Pocomoke City, November 7 and 8, at which all the active clergy in the Diocese were present with their delegates. The services of the Convocation were opened with Evening Prayer and an address by the Bishop on the work of the Church. On Thursday morning the Bishop held a conference with the clergy, followed by a celebration of the Holy Communion, at which the Rev. Edmund Burk, Ph. D., preached the sermon. After luncheon, which was served in the parish house, the conferences were opened by an able address by the Rev. Fred C. Clayton on Modernism, followed by the Rev. Felix Cloman on The Sunday School. The sermon at Evening Prayer was preached by the Rev. Thomas Donaldson of Easton. After the conference, the Convocation was addressed by Mrs. John W. Keas on the Women's Auxiliary.

At the business meeting the resignation of the Rev. Rupert B. Matthews, Dean, was accepted with regret; and the Rev. William Dunbar Gould, D. D., was elected to succeed him. The Rev. Edmund Burk was elected Vice-Dean, and Mr. William Renshaw, of Snow Hill, was elected Registrar.

Ground has been broken in Salisbury for a parish house to be erected on the lot adjoining the St. Peter's Church,

and it is expected that the building will be completed and in use by the first of the year.

St. Mary's, Pocomoke City, has installed a new pipe organ from the Estey manufacturers. The old organ, which is in good condition, is now for sale at a reasonable price.

St. Paul's-By-The-Sea, Ocean City, has installed a new cathedral organ in the church, also from the Estey people.

E. B.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Christ Church, Brownsville, has lately received two memorial gifts, a pipe organ, given by Mrs. E. S. Hackney and sisters, now of Uniontown, formerly of Brownsville; and also a set of tower chimes, sixteen in number, presented by Mrs. Ella Cox Parshall, in memory of her sister, Mrs. Anna Cox Beazell, for many years a devoted worker in Christ Church.

The Diocesan Clerical Union held its regular monthly meeting on Monday, November 12, in Trinity House, Pittsburgh, with luncheon at one o'clock. There was a discussion on planning for the coming Nation-Wide Campaign, led by the Rev. A. W. S. Garden, head of the Department of General Missions, who has been devoting a great deal of time during October and November to the prosecution of the work in hand. Many other members of the Union participated in the discussion.

The Young People's Church Service League of the Diocese had a dinner and evening gathering on Tuesday evening, November 13, at the parish house of the Church of the Redeemer. About twenty-five parishes of the city and suburbs were represented by about one hundred delegates. After the dinner, addresses were made by the Rt. Rev. Alexander Mann, D. D., LL. D., and the Rev. Lester Leake Riley, rector of St. Peter's Church.

J. C.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, Coadjutor.

The Annual Council: Notice.

The place for the Annual Diocesan Council of Alabama has been changed by Bishop McDowell at the request of the vestry of Trinity Church, Florence, and with the advice of the Standing Committee, to St. Mary's Church, Birmingham, the date remaining the same: January 23, 1924, cause of the change being the uncertain health of the rector of Trinity Church, Florence.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop
Rt. Rev. W. R. Stearly, D. D., Coadjutor

The Twentieth Anniversary of Bishop Lines.

Twenty years ago, on November 18, 1903, in Grace Church, Newark, Bishop Lines was consecrated the third Bishop of the Diocese of Newark. In remembrance of this event services were held in all the churches of the Diocese on Sunday, November 18, and on Monday, the nineteenth, a service of the Holy Communion was held in Trinity Cathedral, Newark, at which the clergy of the Diocese and representatives of the missions and parishes well filled the building. The sermon was preached by the Rt. Rev. Wilson R. Stearly, D.

D., the Bishop-Coadjutor of the Diocese. The service was preceded by a procession of the clergy and lay delegates, numbering approximately four hundred, from Trinity House to the Cathedral. The lay delegates from the one hundred and thirty-eight parishes and missions of the Diocese preceded the clergy, in the order of the admission of the parishes into union with the Diocese. The clergy were followed by members of the Cathedral Chapter, members of the Standing Committee, the Archdeacons, the Cathedral clergy, Dean Dumper, Bishop Stearly and Bishop Lines.

Bishop Stearly in his sermon said that in 1903 there were one hundred and eight parishes and missions and 26,009 communicants, while today there are one hundred and thirty-eight parishes and missions and 46,788 communicants. During the twenty years fifty-seven churches have been built, fifty-five rectories provided and fifty-three parish houses; 47,475 persons have been baptized and 41,610 confirmed; one hundred and ninety-six men ordained to the ministry. Bishop Stearly referred to the birth, under Bishop Lines, of various diocesan organizations and institutions, such as the Diocesan Sunday-school Commission, which became the Board of Religious Education; the Commission on Church Architecture; the Commission on Church Extension; out of which came the Bishop's Church Extension Fund; the Cathedral Chapter of All Saints'; the Commission on the Diocesan Library; the Commission on Social Service, which became the Board of Social Service; the City Mission of Newark; Bonnie Brae Farm for Boys; the Diocesan Altar Guild; the Church Mission of Help; the Church Service League; the House of the Holy Comforter; Eagle's Nest Farm; and only this fall, the Laura Augusta Home for Orphan Children. He also said that during this period came the General Church Pension Fund, the appointment of an Archdeacon to assist in the missionary work of the Diocese, the election of a Bishop Suffragan, who was afterwards made the Bishop-Coadjutor of the Diocese, the Diocesan War Service Commission, and the arrangement with the Vestry of Trinity Church, whereby it became the Bishop's Church or Cathedral.

A reception in honor of Bishop and Mrs. Lines was held by the Church Club of the Diocese, to which a great many of their friends came to express their good wishes. Bishop Stearly presided and introduced the speakers. There were addresses by Bishop Lines, by former State Senator Everett Colby, speaking in the name of the community; the Rev. Dr. William J. Dawson, pastor of the First Presbyterian Church, in the name of the Churches, and Mr. George W. Hulsart for the Church Club. Mr. James R. Strong, on behalf of the people of the Diocese, presented the Bishop with a seven-passenger sedan automobile. A chauffeur having been engaged by the Anniversary Committee's Executive Committee, the Bishop and Mrs. Lines were driven from the reception to their home in their own car.

The Diocese has lost in the death of Mr. George Ripley Pinkham, head of one of the great public schools of Newark, a very useful man. He was an active member of the Commission on Religious Education, and with his knowledge of the public school system and as a trained teacher he was a very helpful man.

St. James Church, Upper Montclair, the Rev. R. W. Trenbath, rector, will

keep its thirty-fifth anniversary on Advent Sunday. The growth of this parish has been very remarkable. The great parish house built a few years ago must be enlarged, and plans for the enlargement of the church by bringing the chancel into the nave and building a new chancel are to be pressed.

A service marking the opening of the Laura Augusta Home for Orphan Children at Madison was held on Saturday, November 3, with Bishop Lines and Bishop Stearly present. Miss Jennie McKain has been appointed in charge. Mr. Alfred G. Evans, after certain bequests, left his great house and estate with a very large sum of money for its support to the Diocese, and the work of carrying out his purpose will now begin.

N.-W. C.: The Diocese was divided into thirteen districts for the prosecution of the Nation-Wide Campaign, and services for groups of parishes with united choirs were held, with addresses by Bishop Lloyd, Bishop Darst, Bishop Johnson, Bishop Cook and Dr. Wood. They drew large and interested congregations and the plan was counted successful.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

A Series of Interesting Conferences.

The Church people of Charleston have been having a real treat in the way of a series of conferences on the Church's Program by Mr. Lewis B. Franklin, Vice-President and Treasurer of the National Council.

Mr. Franklin spoke in many of the churches of the city on Sunday, October 21, winding up the day with a great mass meeting in St. Philip's Church that night.

On the three following days conferences were conducted by him each afternoon and evening in the auditorium of the High School building.

Although the weather was very disagreeable, a part of the time, the interest steadily increased, each conference seeing a larger attendance than the former one. In these conferences Mr. Franklin dealt with both the needs for maintaining in the activities now being carried on and what should be done through the priorities. No one who was privileged to hear him could afterwards say that the Church is doing her work in a haphazard way. She has a program, definite and clear, dealing with both sides of the work, that which is being prosecuted and that which she should be doing.

It is difficult to say which lecture was the most telling, but it is the general feeling that the lecture on the Negro question reached the high water mark.

A unique feature of these conferences was the vestrymen's dinner held in the parish house of Grace Church on Thursday night. About two hundred vestrymen, pretty well representing the parishes and missions generally, assembled at the invitation of the Executive Council and were afforded the opportunity not only to hear Mr. Franklin again, but also to discuss the program and the vestryman's relation to it.

This is the first time any definite step has ever been taken in this Diocese to bring home to the vestrymen their obligation to uphold and push the Church's program of work. The people of the diocese feel that a decided step in advancing the Church's work has been taken.

J. S. L.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Building Activities: Two parishes in the diocese are planning new parish houses—St. Luke's, Atlanta, and St. Paul's, Macon. The Guild of the former church already have \$5,000 raised for their building, and the people of St. Paul's are running them a good second. A new church building is being planned for Holy Trinity Church, Decatur. This will be built of Stone Mountain granite. Stone Mountain, it will be remembered, is located about ten miles from Decatur and on it is being chiselled the memorial to the Confederate Heroes of the War Between the States. Holy Trinity, Decatur, is one of those suburban parishes, like many others, that suffers because the transit facilities are too excellent. It is so much easier to jump on a trolley and come into Atlanta, only six miles away, where a beautiful church, a paid (and therefore inspiring) choir and a famous parson can all be enjoyed for a few cents car-fare. The job that devolves on the rector of one of these afflicted suburban parishes is for him to so outstrip in his own church the things that his congregation sees and likes in the city that they will stay in their own home town on Sundays. The Rev. C. H. Bascom senses the logic of this in connection with his Decatur parish and the new church to be erected is one of the "attractions" that will hold his people.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

Diocesan Program of Normal Schools.

The Diocese is carrying out an extensive Normal School program for the training of Church school teachers. At the present time two normal schools are in operation, one in Cincinnati, meeting for ten consecutive weeks on Monday nights, and one in Columbus, meeting for ten consecutive weeks on Thursday nights.

In Cincinnati the courses being offered are: "Church School Ideals," which is given to the whole school at 7 o'clock, by the Rev. Maurice Clarke, the Executive for Religious Education; then three other courses for the class period, from 8 to 9 o'clock: "How to Teach the Old Testament," by the Rev. G. P. Symons; "How to Teach the Life of Christ," by the Rev. C. Russell Moody, and "How to Train Devotional Life," by the Rev. E. C. Boggess. The text-books issued by the National Department are being used, and are supplied to the teachers by the parishes to which the teachers belong.

In Columbus the courses being offered are: Conference lecture at 7 o'clock, on "Child Psychology," by the Executive for Religious Education, the Rev. Maurice Clarke; "How to Teach the Old Testament," by the Rev. Sidney Sweet; "How to Teach the Life of Christ," by the Rev. E. F. Chauncey, and "How to Train Devotional Life," by Miss Dorothy Jewett.

The principal of the Cincinnati school is the Rev. R. M. Hogarth, and the principal of the Columbus school is the Rev. L. P. Franklin. These schools will complete their work on December 10 and 13 respectively. In the beginning of the new year, it is expected that other normal schools will be opened in other parts of the Diocese.

Family Department

December.

1. Saturday.
2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. 21, 22, Ember Days.
21. Friday, St. Thomas.
23. Fourth Sunday in Advent.
25. Tuesday, Christmas Day.
26. Wednesday, St. Stephen.
27. Thursday, St. John Evangelist.
28. Friday, Holy Innocents.
30. Sunday after Christmas.
31. Monday, New Year's Eve.

Collect for the First Sunday in Advent.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may arise to the life immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

Watching.

Some day, I know not when, our Lord shall come;
And when He comes I know He'll take us home.

So keep us trusting, Lord, whate'er befall,
And make us ready when we hear the call.

It may be He will tarry through the night,
Or it may be He'll come with morning light;
But whether it be day or night, He'll come,
And when He comes I know He'll take us home.

But if His coming is not very near,
And if He wills that we shall tarry here
Of this one thing I'm sure—I know it well—
It will be heaven just to do His will.

Dear Lord, we long to see Thy blessed face;
Our feet are often weary in the race;
We wait Thy coming, when each day is done;
Lord, tarry not, oh, tarry not, but come.
—Selected.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Barren Fig-Tree.

The Rev. Louis Tucker, D. D.

"In the morning, as he returned into the city from Bethany, he was hungry; and seeing a fig-tree afar off, having leaves, he came, if haply he might find anything thereon; and when he came to it he found nothing but leaves only; for the time of figs were not yet. And Jesus said to it: Let no man eat fruit of thee and no fruit grow on thee henceforth forever."

Our Lord spent the night after the triumphal entry in prayer and fasting. There was an ultimate necessity upon

Him. The Son had not only to speak with the Father, but the Captain of the Lord's host with the Princes of the shining ranks. There were stringent orders to be laid on them not to smite and save. Perhaps, also, they needed comforting. If you had a rifle in your hands, saw a wild boar rend your best and dearest and could not fire, you would need comforting. The Prince of this world is a terrible adversary and was once the greatest and most powerful among created beings; but other Princes had grown closer to God as he grew further away, until they surpassed him in power as a sane man surpasses a maniac child. If this seem large inference from the fact that their Lord and ours was hungry, remember that twice, and twice only, were human beings present at Our Lord's private prayers. At the Transfiguration and at the agony in the garden were visibly present others more than human.

Cursing the fig tree seems unfair to many, because barrenness was not its fault. Really, it was a righteous act. All barren trees should be made manifest as what they are; that is, as barren. In itself it was righteous, as unmasking false appearance is always righteous. But it had a vastly greater content. The fig-tree was national emblem of Judea, as the lion is of England or the shamrock of Ireland. A fig-tree with a luxuriant crop of leaves and no fruit was an emblem of the Jews then, as apt and accurate and ironic an emblem as a lion with his tail between his legs would be of England defeated. The thing was too fascinating for forgetfulness, too apt for ignoring.

Our Lord was, in all essentials, the greatest poet who ever lived. His parables prove that. Therefore this was to Him an impelling opportunity. The condition of the fig-tree being the perfect symbol of that of Israel, he would have erred against the laws of the creative imagination if He had not symbolized forth the future of Israel in the fig-tree. There was innate necessity.

The Serenity of the Empty Mind.

There are a number of kinds of serenity, and weary and overwrought people intent on the quest for rest sometimes become satisfied with the wrong variety. The serenity of the nobly articulated life which is in reality the poise of integrated passions is one of the loftiest achievements of life. It puts a heart of quiet in the center of many a storm-tossed career. It brings a breath from the mount of transfiguration to many a valley of Gethsemane. But the serenity of the empty mind which is quiet simply because it is undisturbed by restless ideals and unmoved by the yeast of vital thought is a singularly sad and unlovely thing. There is a good deal of peace of a sort in a grave yard. On the whole, however, tombs are the least productive structures of civilization.

In the political world a man may attain to the serenity of the empty mind. He avoids the disheartening and challenging knowledge of evil conditions. He has the sort of delicate sophistication which causes him to turn with instinctive distaste from reform. Parties may contend and rival movements may come to bitter conflict. But he has the peace of a colossal ignorance. It would

probably fill us with amazement could we know how many people have lived through the great periods of history with the untroubled serenity of the empty mind. Theirs was not to reason why. Theirs neither to do nor to die. An age has a good deal of human filling. And the cipher is saved from the necessity of many a difficult decision.

In the moral world a man may experience the serenity of an ethical vacuum. There is an instinct which scents moral battle from afar and which carefully runs from it. The man who takes to his heels and runs away may live to continue to run another day. At last to the person of this habit of mind there comes a curiously complete moral color blindness. He becomes incapable of taking part in any conflict. No draft board will accept him. The world may be torn with moral war. Instinctively men will count him out. He has the unlovely serenity of the man who has become incapable of moral passion.

In the spiritual world it is possible to attain to the undisturbed quiet of the empty heart. You have to love in order to be hurt. And if you resolutely shut love out of your heart you are delivered from many a pang. The icy quiet of the irresponsible heart is a curiously interesting phenomenon. Great movements of the spirit may pass through the world, but some strange form of vaccination has set this man free from all danger of contagion. He looks on unmoved while men risk everything for great spiritual ideals. The world seems to him strangely hectic and unbalanced. But all the while he pays for his escape from a hell of woe by shutting out the heaven of beatific joy. His serenity, too, has the pallor of death upon it.

The man who is proud of his balance and poise and of the serene equilibrium of his life really needs to subject all these things to the most searching analysis. What he thinks to be the consummate achievement of a finely disciplined character may only turn out to be the expression of a refusal to accept the risks of vital living in mind and conscience and heart. Restlessness may be a tragic thing. But a good deal of restlessness is rather better than the complete absence of vitality.—Christian Century.

Words of Strength.

There are three lessons I would write,
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have hope. Though clouds environ now
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but has its morn.

Have faith. Where'er thy bark is driven
The calms disport, the tempest's mirth—
Know this—God rules the hosts of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But man as man thy brother call,
And scatter like the circling sun
Thy charities on all.

Thus 'grave these lessons on thy soul,
Hope, Faith and Love, and thou shalt find

Strength when life's surges rudest roll,
Light when thou else wert blind.
—Frederick Schiller.

"Ride into the wind, and what chance soever it bloweth thee, thereby do thy best as it were the first and the last. Take not thy hand from it until it be fulfilled. So shalt thou most quickly and worthily achieve knighthood."—Henry Van Dyke.

For the Young Folks

In the Wood.

All the trees had gone to sleep,
Dozing where they stood,
Just one little evergreen,
Bright and wakeful stood.

Robin said, "It's winter time,
And you ought to go
Fast asleep like all the rest,
Blanketed with snow."

But the little fir replied,
Shaking his green head,
"Don't you know the reason
I'm awake instead?"

"Soon it will be Christmas,
I'm awake and dressed
To be the children's Christmas tree,
The tree that they love best!"
—Eleanor Hammond.

For the Southern Churchman.

Did You Ever?

Elizabeth Cole.

Did you ever see a potato all dressed up like a nice young man? Did you ever see an onion clothed in a white baby's dress, and a comfortably, motherly piece of bread in a clean apron? These dressed-up foods have names. They are Mickey Potato, Cry-Baby Onion and Mistress Bread, and they are characters in a play. They speak their lines on a little cardboard stage in what is known as "Tiny Tim's House." Did you ever see them?

Tiny Tim can be any little boy or girl and the play, given with the different foods acting and talking like real people, tells him what to eat so that he will grow up to be a big, strong man. They tell him to eat fruit and fresh vegetables, oatmeal and bread, and to drink milk and water.

Did you ever have a clown come to your school? He jumps around and performs funny tricks and talks and laughs so that you almost think you are at the circus instead of in school. He asks you questions though, that you never heard a circus clown ask. He asks "How many open up their windows when they go to bed?" "Do any boys and girls drink tea or coffee?" And if any of you do he cries and says it makes him very sad for you will become weak and nervous. Then he has a great big tooth brush and asks you how you brush your teeth. To this you all reply, "Up and down and round and round." Has a health clown like that ever been in your school?

Then, do you have in your school a game of health that is called the Modern Health Crusade? If you have, you know that you keep daily rules of health and fight the enemy Disease just as the knights of old fought against their enemies. You are pages first, then you become squires, knights, knights banneret and finally knights banneret constant. You wear badges and hold tournaments with other schools all over the country. Did you know that there are at least eight million boys and girls in this country and in some foreign lands who are Crusaders? They are all fighting Disease so that they can grow up to be strong, healthy citizens.

And did you ever have a big automobile come around to your school?

You thought at first that it was a big truck. But soon a doctor and a nurse jumped out and showed you all sorts of things such as scales to weigh you, instruments to look at your teeth, listen to your heart and lungs and to measure your height. You found it was called a traveling clinic and that it came to give you a physical examination, so that if anything was the matter with you, you could get cured.

Now you probably are wondering what all this story is talking about and it is just this: There is a Disease Enemy that needs to be conquered. It is Tuberculosis, and it can be conquered only when boys and girls know how important it is to have plenty of fresh air, good nourishing food, exercise, and plenty of sleep. Would you like to be a partner with Tiny Tim, the health clowns, the Modern Health Crusaders and the traveling clinics? They help to show boys and girls how to live healthy lives and so conquer Tuberculosis.

Then, did you ever see the little penny stickers called Christmas Seals? They are sold and bought every year in December and used to help fight Tuberculosis. They are used toward showing boys and girls how to be true Americans. For true Americans are healthy Americans. Did you ever stop to think of that?

Everybody, big and little, rich and poor, has a chance to be partners in making America a healthier country. You can talk about the Christmas seals and you can sell and buy them. Your teacher or your local tuberculosis association will tell you how to help. Did you ever refuse a chance to help?

The Lost Flag.

Karl and Kathryn were on their way to Sunday School. They lived nearly a mile from the village, and their home was off the main road. Leading from the house was a lane, and the lane opened into a byroad which was seldom traveled.

"Our place is so out of the way," Kathryn often said. "People don't even know where we live."

The children always enjoyed the walk to the village, especially on a beautiful Sabbath morning. They went slowly along the lane, exclaiming over the beauties of nature all about them. When they came to the end of it, they paused. To the right the byroad led straight into a forest. To the left it ran between green meadows until it connected with the main road, which went through the village.

"Doesn't the woods look pretty today?" Karl asked as he gazed wistfully in that direction. "There's lots and lots of flowers."

"Maybe we'll find a few this way," Kathryn said as she turned to the left.

Kathryn did find some. Lovely wild roses and sweet-smelling red clover grew along the fences. She daintily picked her way among the deep grass to gather them.

Karl did not wish to pick flowers, nor was he as careful about keeping out of the dusty wheel tracks as was his sister. He plodded along, overturning clods and making ridges in the earth with a pointed stick.

"Look here!" he suddenly called out, and stooped to pick up some object. "It's a flag!" he cried as Kathryn came running.

Sure enough, it was a small silken flag.

"It was right in the middle of that bunch of grass, just like it was blooming there," Karl said.

"I wonder where you came from?" Kathryn took the flag to examine it more closely. "I'd take you to Sunday School with me if you weren't so dirty," she went on; "but—" she shook her head, for the flag was soiled with dust and dew.

"Put it back on the bunch of grass," suggested Karl.

Just then Kathryn answered very quickly: "No! A flag should never be down on the ground. Our teacher read us a story about that. It should be where it can wave. I know!" she cried, and darted to a fence post. She felt about until she found a small crevice in the top of the post, and there she stuck the staff. "Now, little flag, you can wave!" she exclaimed delightedly. And the small flag did wave proudly in the breeze. "When we come back I'll get you and take you home with me," she went on; then she stopped to cry: "There's the bell, Karl! We must hurry."

Turning into the main road, they hastened toward the village.

More than an hour passed before the children returned. As they neared the place where the roads joined, Kathryn exclaimed in surprise: "There's a car!"

Sure enough, a large automobile was standing by the roadside. No one was near it.

"I wonder where the people are?" Karl said as they approached it.

As they turned into the byroad both stood still and stared at a man and woman who were standing a short distance away looking intently at something. And that something was the flag on top of the post.

"It is Mollie's flag! I wonder what it means?" the woman was saying anxiously. Then as she caught sight of Karl and Kathryn she asked eagerly: "Do you know anything about this?"

"I found it," Karl replied, "and Kathryn put it on the post."

"Where did you find it?" questioned the man.

Karl pointed out the exact spot. "Then Mollie came this way!" the woman cried. "She lost the flag. Did you see anything of a little five-year-old girl?"

Karl and Kathryn shook their heads. "Perhaps I had better explain," the man spoke up. "I am the new doctor who moved to the village last week. Our name is Long. I was called to the country early this morning. Mrs. Long went with me, and we left Mollie in care of Annette. Mollie was playing so contentedly about the yard that Annette went about the work and paid no attention to her. When we came home half an hour ago, Mollie could not be found. When we could not find her about the place or in the village, we decided she must have taken a walk toward the country. We drove slowly along the roads, but found no trace of her until we were about to pass this one. Then my wife saw the flag on the post."

"But if Mollie had come this way, these children would have met her," Mrs. Long said quickly.

Karl's face brightened as a sudden idea came to him: "She might have been past the lane before we came out of it."

"Then we must go on at once," Dr. Long said. "Will you come with us?"

Karl and Kathryn were glad to do so. They passed the lane that led to their home and went on into the woods.

They did not go far until Dr. Long.

who was walking ahead, stopped and pointed to a certain spot. He was smiling, and his wife smiled, too, when she saw Mollie lying beside a mossy stump fast asleep. Her hat and a bunch of flowers lay beside her.

Mollie sat up and looked about in surprise when her mother waked her gently. "I'm not lost one bit!" she declared. "I know the way back, and I was going soon as I'd rested a minute."

"Did you lose your flag?" Mollie's father asked solemnly, but with a twinkle in his eye.

"Why, yes," Mollie answered. Her bright eyes sparkled when she heard how the flag had led her parents to her. "I'll give it to you to remember me by," she said, handing the flag to Kathryn. Then she added: "But you won't need to remember me, 'cause the next time I come this way I'll turn right in at the lane and come to see you."—Christian Advocate.

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Keep thy heart with all diligence, for out of it are the issues of life.

Keep thee far from a false matter.

He that keepeth his mouth keepeth his life.

Take heed to thyself, and keep thy soul diligently.

Little children, keep yourselves from idols.

My son, keep thy Father's commandments.

My son, keep sound wisdom and discretion.

Remember the Sabbath day, to keep it holy.

Keep yourselves in the love of God.

Blessed are they that hear the word of God and keep it.—Exchange.

Sanctification has been defined as a succession of fresh repentances. We may reach the heart of the truth more securely if we define it as a succession of reconsecrations. Did every man write his religious autobiography this truth would stand out more clearly than any man dares to confess.—W. M. Clow.

Adventure.

Over the next near hilltop,
Or through the garden gates,
Or just around the turn of the road
The great adventure waits.

But when I top the summit,
No marvels greet my eyes;
Only a sun-lit plain in which
No fairy cities rise.

The gates of the wonderful garden
Spring open to my hand,
But within are only common flowers
And weeds and dirt and sand.

The winding trail allures
With a promise of glad surprise,
But it straightens into a dull highway
That mocks my eager eyes.

But beyond the plain is a hilltop;
Beyond the garden, a gate.
There is always another turn of the road
Where the great adventures wait.

And when my ears heed not,
And when my heart is cold
To the call of the road and the gate and
the hill,
I shall know that I am old.

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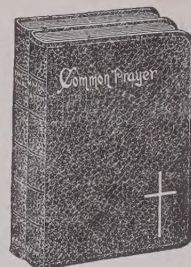
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Obituaries

ROBERTS: Entered into rest, at her home in Roanoke, Virginia, October 9, 1923, LAURA SOWELL ROBERTS, daughter of Ellen Lee and John S. Sowell, and wife of the Rev. William T. Roberts.

"Blessed are the dead which die in the Lord, from henceforth. Yea, saith the spirit, that they may rest from their labor and their works do follow them."

CLAGGETT: Died, November 11, 1923, JOHN HUGH MARTIN CLAGGETT, son of the late Samuel and Elisabeth Claggett, of "Oakland," grandson of Leoni West and Dr. Thomas J. Claggett, great-grandson of Bishop Claggett. Interment in St. Mark's Cemetery, "Maryland Tract," November 14.

"Father, in Thy gracious keeping.
Leave we now Thy servant sleeping."

DUVAL: Died, on Friday afternoon, November 16, 1923, about one o'clock, at her home, in Gloucester, Virginia, ALICE TABE DUVAL, beloved wife of Theodore Ernest DuVal and daughter of the late John and Judith Coleman Tabb, of "Summerville," Gloucester county.

"I have fought the good fight. I have kept the faith."

RT. REV. GRANVILLE HUDSON SHERWOOD.

Died, suddenly, at his home in Springfield, Illinois, on Thursday, November 22, 1923, RT. REV. GRANVILLE HUDSON SHERWOOD, Bishop of the Diocese of Springfield.

"Peace, perfect peace."

DR. CHARLES CRAIGHILL LUCAS.

On Friday the 19th of October, 1923, in Kearneysville, W. Va., died, after brief illness, DR. CHARLES CRAIGHILL LUCAS, widely beloved as physician and citizen of historic Jefferson county. He was a Doctor of the old school, one of a type now nearly extinct, whose kindly humor and chivalrous courtesy, his charity to the poor, fidelity to duty and high sense of honor, lent dignity to his profession.

Allied by birth and marriage with many of the notables in civic, as in the military life of the county Dr. Lucas belonged to that branch of his family which, moving West, furnished governors and distinguished citizens to two States. He was born March 4, 1861, in Iowa, but early returned to Jefferson, where, after he had graduated in Virginia and Maryland Universities he settled to the practice of medicine.

Some thirty years ago he was married to Miss Frances Thomas Craighill, of Charles Town and from their home in Kearneysville flowed ever the spirit of happiness, contentment and loving social service. Surviving, with his widow, are three children, Miss Mary E. Lucas, Major John Porter Lucas, U. S. A., at Ft. Leavenworth, and Mr. C. C. Lucas, Jr., of Philadelphia. There are also four grandchildren.

An earnest Christian, Dr. Lucas served as vestryman for many years at St. Bartholomew's (Leetown), becoming Senior Warden in 1918. He was also a member of the order of Masons.

Possessed of talent and professional skill quite out of the ordinary, he enjoyed an extensive practice. If to be beloved is to succeed, then in lavish measure did Dr. Lucas succeed. His devotion to duty was unflinching and his kindness of heart without stint. Perhaps had he not given this freely and beyond his strength he might still be among us in the flesh. In spirit I am persuaded he, too, as one of the Choir Invisible, is still permitted to serve the world. How could it be otherwise, when he has acquired the habit? "To live in hearts we leave behind is not to die."

Personal Notes

The Rev. Thomas L. Small, of the Parish of the Nativity, Washington, D. C., has accepted a call to St. Luke's

Mission Church, St. Louis, Mo.

The Rev. Robert McFetridge, former assistant at St. Peter's Church, Philadelphia, took charge on November 1, of St. Michael and All Angels' Church, St. Louis, Mo.

The Rev. James W. Morris, D. D., Dean of the Theological Seminary at Porto Allegro, Rio Grande de Sul, Brazil, and for twelve years rector of Monumental Church, Richmond, Va., is expected in Richmond December 10 for a visit to his wife and family. It has not been learned whether he will remain in this country or return to Brazil.

The Rev. Thomas L. Ridout, rector of Epiphany Church, Laurens, S. C., and a graduate of the University of Virginia, and the Virginia Theological Seminary at Alexandria, has been secured as assistant at St. Paul's Church, Richmond, the Rev. B. D. Tucker, Jr., D. D., rector, and will take over his new duties on January 1.

The Rev. Jas. E. W. Cook has resigned the Wilmington Archdeaconry, and from December 1 will become rector of St. Paul's Church, Greenville, N. C. His address is St. Paul's Rectory, Greenville, N. C.

The Rev. Oliver J. Whildin, Missionary to the Deaf in the Diocese of Maryland, was reelected Secretary of the Society for the Promotion of Church Work among the Deaf at a meeting of the Deafmute Missionaries of the Third Province held in Washington, D. C., on November 21, 1923. The Rev. Mr. Whildin has held the Office of Secretary of the Society continuously since he founded it about ten years ago.

The Rev. C. L. Bates, of Rome, N. Y., has been appointed to take charge of St. Luke's Church, Live Oak, Florida, and held his first service there on Thanksgiving Day.

ORDINATIONS.

On Sunday morning, October 28, 1923, the Rt. Rev. Clinton S. Quin, D. D., Bishop-Coadjutor of the Diocese of Texas, ordained to the diaconate James Parker Love. The candidate was presented by the Rev. Charles Clingman, rector of Trinity Church, Houston, and the ordination sermon was preached by the Rev. L. Valentine Lee, Church of the Redeemer, Houston. Mr. Love is in charge of Holy Cross Mission, Harrisburg, Texas, and the service was held in Holy Cross Church.

On Sunday, October 28, 1923, the Rev. Lemuel Chancellor Dade (colored), in charge of St. Augustine's Church, Galveston, Texas, was advanced to the priesthood by the Rt. Rev. George Herbert Kinsolving, D. D., Bishop of the Diocese of Texas. The Rev. Walter Payne Stanley (colored), presented the candidate and preached the sermon.

On Sunday morning, October 21, 1923, the Rt. Rev. Sheldon M. Griswold, D. D., Suffragan Bishop of the Diocese of Chicago, ordained to the diaconate M. B. Williams. The candidate was presented by the Rev. David E. Gibson, Superintendent of the Cathedral Shelter. Mr. Williams is the latest of a long list of candidates for the ministry who have been brought up at Christ Church.

In Gethsemane Church, Minneapolis, Minn., on Wednesday, October 17, 1923, the Rt. Rev. F. A. McElwain, D. D., Bishop of the Diocese of Minnesota, ordained Charles Merritt Brandon to the diaconate. The candidate was presented by the Rev. Dr. A. D. Stowe, and the Rev. D. F. Fenn preached the sermon.

The Rev. Mr. Brandon goes to Calvary Church, Waseca, Minn., as minister-in-charge.

On Thursday, November 15, the Rev. Frederick Charles Prentiss Hurd was advanced to the Priesthood by the Rt. Rev. Alexander Mann, D. D., in the Church of the Advent, Jeannette, in which he has served his diaconate. The sermon was preached by the Rev. Lewis Norman Tucker, D. D., of St. James' Memorial Church, Pittsburgh, and the candidate was presented by the Rev. Drs. Porkess and Meade, of Wilkesburg and Pittsburgh. The Epistle was read by the Rev. Lester Leake Riley, of Pittsburgh, and the Gospel by the Rev. William Francis Shero, Ph. D., of Greensburgh. The Rev. Walter Nicholas Clapp, of Pittsburgh, read the Litany, and the Rev. T. J. Bigham was Master of Ceremonies. These clergy united with Bishop Mann in the Laying on of Hands. Other clergy were present, making seventeen in all.

Immediate after the service the Bishop and visiting clergymen and the vestrymen of the Church of the Advent were entertained at dinner by the Wardens of the parish, at the Greensburg Country Club. Short addresses were made by the Bishop, Chaplain Fleming, Dr. Shero, Dr. Porkess, Mr. J. M. Macqueen, and the Rev. Mr. Hurd.

DEPOSITION.

Notice is hereby given that in the Oratory at Bishop's House, Reno, Nevada, on October 26, 1923, I deposed from the Ministry of the Protestant Episcopal Church in the United States of America, with the advice and consent of the Council of Advice of the Missionary District of Nevada, the Rev. C. Elmer Jameson, Presbyterian, under Canon thirty-six of this Church, he having declared to me in writing his renunciation of the Ministry, and I did pronounce and record the same in the presence of the Rev. Edward Tanner Brown and the Rev. Stanley Theodore Boggess, Presbyters.

GEORGE C. HUNTING,
Bishop of Nevada.

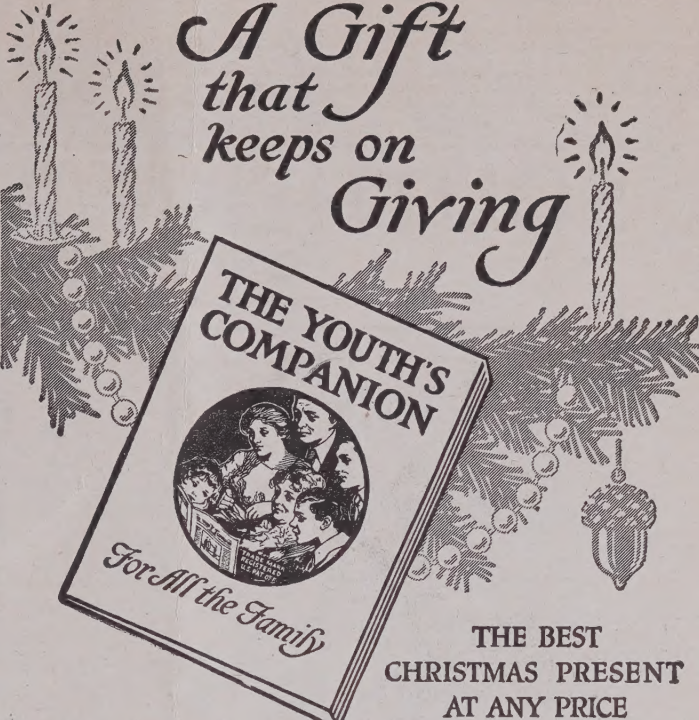
DEATHS.

The Rev. John William Jones, according to Associated Press reports, ended his own life in Kansas City, on Tuesday, October 9. Mr. Jones was a native of Texas, and had been Archdeacon of Hutchinson in the District of Salina until quite recently. He graduated at Roanoke College and at the University of the South and was ordained deacon in 1900 and priest in 1901 by Bishop Kinsolving. He had performed acceptable work in different parts of the country.

The Rev. Francis Goodwin Williams, Presbyterian of the Diocese of California, died at Pacific Grove, California, October 17. The funeral service was held at Carmel-by-the-Sea, where he had officiated, and was conducted by the Rev. G. M. Dorwart.

The Rev. Howard F. Hill, D. D., Ph. D., a retired priest of the Diocese of New Hampshire, died at his home in Concord, N. H., October 21, in his seventy-eighth year. He had been in failing health for several years.

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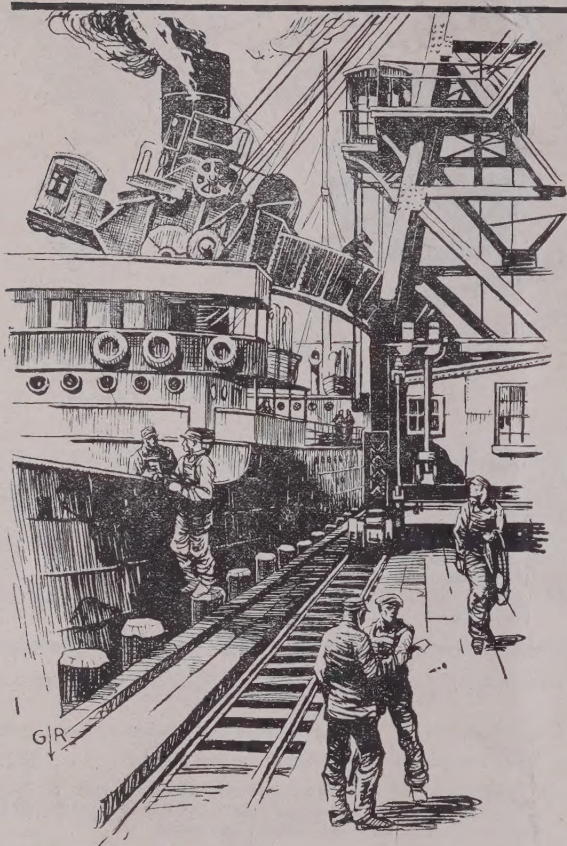
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